

ESUS. WAY OUR WAY



ANTHOLOGY A WORSHIP

McGeehan
Paul

YOUTH DEPARTMENT

**Division of the Local Church
General Board of Education of The Methodist Church**

**Combining materials in anthologies
under the title "Jesus' Way—Our Way"
1948, 1949, 1950, 1951**

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A WORSHIP ANTHOLOGY

“Jesus’ Way—Our Way”

Prayers, poetry, worship thoughts appropriate for developing worship experiences for seniors and older youth

FOREWORD

DURING THE four years, 1948 through 1951, the Youth Department of the Board of Education of The Methodist Church published four worship anthologies on the theme, "Jesus' Way—Our Way." These anthologies have been widely used as resource guides for senior and older youth groups and have made a place for themselves in the devotional lives of youth.

In response to many requests these four anthologies are brought together here and the materials arranged for convenient reference. *A Worship Anthology* is planned for youth and their advisors who are responsible for worship planning with youth groups. Youth and their adult friends are becoming increasingly aware that the strength of any youth group grows out of the reality of the worship and devotional life. The vitality of the ongoing youth movement is made possible by the spiritual fellowship through which *Jesus' way* becomes *our way*.

In selecting these resource materials and arranging for this publication we are indebted to Miss Clarice Bowman, Mr. Jameson Jones, Miss Gloria Laubheimer and Mrs. Thelma Nicholson.

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School of Theology
at Claremont

“Theme Prayer”

HOLD ME TO THE IDEALS OF JESUS

God of the journey of life, hold thou me to the ideals of Jesus.

Make them my yardstick to test the worth and outcome of each thought and deed.

Grant me the patience to study his words and his ways and to find out what it was for which he stood in our world.

Let me learn from his insight into the infinite value of every human being.

Teach me his principle of service and self-sacrifice.

Guide me to a fuller understanding of his devotion to his cause.

Make his devotion to thy will increasingly my own ideal.

May I catch something of the sweep of his dominating dream of the kingdom of God.

So let these ideals of his become a part of my own life.

Hold me to them against the constant allurements of the forces set to defeat them.

Bind them into the love of my heart forever.

In the name of him who said, “Lo, I am with you always.” Amen.

—Percy Hayward: *Young People's Prayers*. Association Press.

PLANNING SO THAT YOUTH MAY WORSHIP GOD

You are about to open up a little manual containing some "worship" materials. Thus far, these materials are words on paper. How use them so as to enhance this experience called "worship"?

To do that, we cannot start with materials. We must needs back up to the starting place:

WHAT DOES IT MEAN TO EXPERIENCE WORSHIP?

The answer to that question is one of the hardest to put into words. Each individual must build his own answer, out of the building-blocks of "worship" experiences real in his own life. But are there not some clues as to what others have discovered?

Yes, and they are simple. *Worship* begins with the heart's upreach toward God. Unless we consciously focus Godward, we are not playing our own human role in the two-way process God shares with us. Until we open mind, heart, and will to him, we are as cameras shuttered from the light.

It is not enough to feel vaguely, "I believe in worship; it's a good thing," etc. To prepare to worship, we must launch forth with our whole heart . . . venture out upon the magnificent possibility . . . stretch, reach . . . let God with his powerful hand take hold. A vigorous act of will is often involved; no mere lazy sit-on-sidelines-and-see-if-something-happens attitude.

Possibly you who hold this book in your hand have been charged with responsibility for helping plan some services of group worship. These may be in your own MYF, or your camp or institute, or a rally, or some other meeting. You are tempted to skip over this part saying, "I've been planning worship services all my life. I know how already." Wait—is it for *worship*, a dynamic upthrust of group longing, a surging search for oneness with a Mighty Power beyond our little selves, a *willing* to be led of him whatever the cost—is that what you've been planning for? To be sure, the Pentecostal level of experience may not happen every time. In fact, maybe not even often. But *something* should happen—something that will send the worshipers out more humble, or more conscious of their own sin and unworthiness, or more prayerful, or more dedicated, or more concerned for others. . . . Something should happen out and beyond what takes place in any other kind of meeting—a "discussion" meeting, or speech, or whatever—something the group of their own accord could not manufacture for themselves. In other words, Something comes in, and transforms. . . .

You're not just planning, therefore, for a "program"—a bunch of nice-sounding parts strung together. Traditionally-pious items such as

hymns, prayers, scripture, talks do not *necessarily* guarantee that a given group will have a "worship" experience. They might have a spectator experience—looking on and listening in to a nice, even impressive program. The attitude of confusing a program with worship is all too widespread, and all too little realized—.

GUIDING YOUR GROUP TO A DEEPER UNDERSTANDING

Some simple, helpful guidance may occasionally be offered a group—local church, rally, institute, or what. This may be done in a "worship preparation" period in assembly, or a few minutes preceding an actual service; or, in local church, time may be set aside for group-discussion on how to worship (the manual, "Youth and Worship," 35¢, from the Methodist Publishing House that serves your territory, is prepared for such a purpose—use in a whole group, not alone a committee or commission or by an individual). In a summer agency, there will be one or more quests in the area of worship; their findings about worship why's and how's should be shared with the total group, wherever possible.

Then, too—as is true for your own personal worship—the best way to learn to worship is . . . to worship.

PLANNING YOUR SERVICE OF WORSHIP

(Further suggestions in manual, "Youth and Worship," 35¢; and in "Worship at Institutes," No. 2093-B.)

Step I: We Seek Direction

"We?" Yes, for probably you are working in a committee. Two minds are better than one. If planning alone, you will strive earnestly to "feel" the group needs, and think of what may be meaningful to them, not just your own pet materials.

First, *why* this particular service? What needs should it help satisfy? Where does this service come, in the group's ongoing experience (as in a summer agency)? What is the *central purpose* of this service?

Second, let's pause for prayer about it . . . that into the experiences of the worshipers, like light streaming through stained-glass windows in a cathedral, will come that Greater Light.

Such prayer, from the hearts of the planners, sets the tone for planning. For no longer can you possibly plan as if you are getting ready to "impress an audience"; no longer can you make your plans materials-centered, only. (You may leave out some choice morsel of material, even, when you think first of the worshipers and their needs in reaching toward God.) Your plans, after such a prayer, will simply be . . . God-centered.

Participants will catch that spirit, too. No longer will they think of their role as "leading," or doing a "special number." Rather, they will be helpers (prepared to do their utmost best, yet humbly), from the sidelines. Their focus of concern will not be upon themselves (self-consciousness), or the group (group-consciousness). When that happens in the participants, it will more likely happen in the group.

Your ultimate purpose: "to put the hands of the worshipers into the hand of God."

Step II: We Prepare Aids That Will Inspire Reverence

The physical setting for the service is important (not the *most* important thing, but important). What people's eyes fall on when they first enter a room will help determine their mood there.

In summer agencies, outdoor settings will be used; nature's own cathedrals of overarching trees, or vistas of plains or lake, or gently-sloping green hillside constitute "worship setting" enough. What more is needed, to cause worshipers to think of Creation's God? Materials may call attention to the beauties all around, yet not attention to them as such—rather, using them as "reminders," attention towards their Maker . . . the Mighty Fashioner of all of life.

Where services are planned for indoors, settings may be prepared as needed (not *always* are they needed). Remember simply that a setting is not a vehicle for "worship" unless somehow it reminds of God, or calls to the worship of God. Various delightful settings dealing with a variety of subjects have been arranged by youth groups—but these are usually "interest centers," useful in discussion and learning experiences, rather than settings helpful for *worship*. We do not speak of "worship centers"; our "centering" is not in the man-fashioned equipment but in God. We speak simply of "settings" that help in our worship of God.

Some simple safeguards about settings—

- a. Plan with simplicity—lines definite and unbroken, using only one major symbol at one time (Bible, picture, flowers, church symbol). Focus, don't blur.
- b. Plan with depth and richness in color. Create mood of reverential awe, give a "sense of glory" to church rooms.
- c. Plan with a view to adapting and changing as needed; no worship setting should be left up during later recreation, etc., in same room.
- d. Plan with sincerity. Let the setting be merely a "window" *through* which the group seeks to come closer to God—not something they look *at* for its own sake.

Step III: We Select and Prepare Materials

We pause to remind ourselves, "We're doing more than 'building' a service on a theme (theme-centered), grouping together materials to fit the theme." Of course, we would select hymns and other materials appropriate to the chosen theme. But our planning job goes deeper than that. It has to do with selecting materials that will lead the worshipers, inwardly, to adventure Godward. How, specifically?

First, we plan *simply*. We don't use a selection of material from this anthology, merely because it fits the subject and sounds good. We don't use a *word* more than we can possibly help. (Services have too often

been suffocated with words; too much material; too many confusing impressions—not enough central “thrust” toward the core-meaning.) We allow some moments of silence when youth may “listen” to God. We ask, “What is the simplest, most direct and uncluttered way we can move as a group into closer fellowship with God, and dedication to his will?” Instead of five items, we may decide upon two. Our concern is not to have so many speeches, so much this and that; our concern is to stimulate a group movement of spirit toward God.

Second, we seek to plan a way to help the group recognize and affirm God’s presence . . . to realize that he is seeking them far more than they seek him . . . to respond, at this moment of realization, in fitting manner (as through a hymn of adoration, or group or individual prayer, or psalm, etc.).

Third, we plan to help the group make such confession as may be needed, individually and collectively, to “let God make us whole.” (Again, as above, we make the *inward step in our hearts* by the use of varied types of helps, such as a hymn of confession, silence for individual prayer, group-confession collect, etc. There material is merely a means, and we should choose the means that comes most natural to use with the given group at its given stage of the worship experience.)

Fourth, we plan so as to help the group face up to God’s challenge upon their lives—whether for greater service, truer moral living, new decisions for personal disciplines, deepened concern, fuller dedication. Challenge may be given through the words of Jesus, other scripture, message from a person, a drama, a picture, or other means. The important thing is that the group be helped to feel the challenge and want to respond.

Fifth, we plan some way by which the group can make answer to the challenge. This step of dedication may be made quietly, in silence, each in his own heart; or it may be expressed through a communion service; or sung through a hymn of dedication; or uttered in a fellowship of spontaneous prayer, etc. There are other ways. The important thing is that the worshipers *make* dedication. The materials are merely aids. Sometimes no material is needed at this point, if the group is ready to move without it. That which springs from the heart is more meaningful than something brought in, at such a time.

Chief among the materials we will use in group worship will be our Bibles. The new Revised Standard Version of the New Testament (and the Old Testament, too, when that is available), should be used some of the time, although some may prefer the more familiar cadences of the King James Version for worship use. Those who read Scripture in a worship service should prepare as carefully as if they were to make talks if not more so; their own understanding of the chosen passage, their giving it from their hearts, if not “by heart,” will lend it wings of meaning to the worshipers. In a group the reading of the Scripture should be regarded not merely as an item on the program, but as a high point—towards which all may move with expectancy—“listen, the Bible is about to speak!”

Scripture selections are briefly suggested in this anthology. We did not go further because we felt you would not need more specific references. You'll know passages suitable for particular needs, at particular times. A good concordance would suggest helps on the theme.

Individual reading (from page or from memory), group-reading (where the group reads the narrative together, and different chosen characters take the solo parts); and choral reading (vari-timbred voices in choir together) all enhance the Bible message.

Hymnals and other music are also aids in the worship experience. Our recommendation is unwaveringly for THE METHODIST HYMNAL in services of worship with youth. Youth need to learn, and to associate with their deep-felt worship times, the great hymns of the church of the ages. Cheap "songs," and choruses, or parodies on popular songs, have no rightful place in the sacred experience of worship. They may appeal to rhythm. The question is, will they lead toward God? The definition of a hymn is that it centers in the Deity.

It is suggested that time be taken to teach the group some less familiar hymns (time other than the worship service itself), rather than limping along with only those known. The theme-hymn, "Eternal God, Whose Power Upholds," can be sung meaningfully as a prayer; joyfully as an outgrowth of discoveries about God; in a mood of dedication.

—And now, the manual is yours. We humbly trust it will serve you as you prepare to guide others toward the Light. Remember that he is seeking us long before we turn to him—and that it is not we who find, so much as that we are found by him.

But the heart of worship is what we do for him, and for others his children, as a result of our moments spent in worship. Adding "feet to our prayers," giving "hands to our petitions," lending heart and mind for the solving of daily problems, the making of daily decisions; and throwing soul and body into "business for our king"—that's worship come alive. "The Word become flesh." That's faith in motion. May that be the way you worship—

Yours in fellowship,
CLARICE M. BOWMAN

Section I:

I SEEK A
FAR-FLUNG
FAITH

I SEEK—

I seek the Lord, with all my heart
I call upon Him in quietness and honest searching to know Him;
I will study His ways to make them my ways,
And stretch my hand and heart upwards to know He is my
God—a companion, Friend, and Master of my everyday.

—Mrs. Strickland, Garrett Biblical Institute.

AN ACT OF APPROACH TO GOD

God is a spirit, and they that worship him must worship him in spirit and in truth.

WE LIFT OUR HEARTS TO THEE.

God is light. If we walk in the light as he is in the light, we have fellowship one with another, and truly our fellowship in the Spirit is with the Father and his Son Jesus Christ.

WE LIFT OUR HEARTS TO THEE.

God is power. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint.

WE LIFT OUR HEARTS TO THEE.

God is love. Everyone that loveth is born of God and knoweth God; and we know that we have passed from death unto life because we love.

WE LIFT OUR HEARTS TO THEE.

Eternal God, the light of the minds that know thee, the joy of the hearts that love thee, and the strength of the wills that serve thee; grant us so to know thee that we may love thee, so to love that we may fully serve thee, to the honor and glory of thy holy name.

—From *The Kingdom, the Power, and the Glory*. Oxford University Press.

HOW GREAT GOD'S LOVE!

How great God's love must be!

How deep God's love must be! It must be deeper than the deepest ocean.

How wide God's love must be! It must be wider than the horizon, the borders of which can never be found.

How everlasting God's love must be! It must be more everlasting than the space which surrounds the worlds. There is no end. That must be God's everlasting love.

How everpresent is God's love! It must be more everpresent than the black shades of night as they softly close the door of day. It must

be more everpresent than the people and things around us, that continually irritate and upset us. It must surround us as a cloud, protecting and caring for us in every need.

How quiet is God's love! It must be as quiet as the purple violet; something beautiful and perfect—waiting for me to pluck it and carry away in my bosom to keep forever.

Dear God, may we unlovely creatures realize the depth and width of Thy everpresent love. We pray that Thy love will become a part of us. May we radiate the light and warmth of living in love. Amen.

—Source Unknown.

WINGS

God, how high You lift Your sky—how high the sky rises! Man's wings grow tired and fall and the winds blow and blow and the red sun sets and the great dark comes. But in the dark of the night God lights His stars . . . and Man rises again. This is Your wisdom, God. How beautifully You whisper it unto us . . . and how resentfully we receive it. Love is a difficult, difficult lesson, but lovely, O lovely, God. The tiredness of my wings is love; I will be winged again!

—Jose Garcia Villa: "Wings," from *Faint Footnote to Youth*. Copyright 1933, Charles Scribner's Sons.

I REACH TOWARD GOD—

Spirit of God, be with us and bless us and cause thy face to shine upon us. But how can a man look upon the face of God? Our little minds can hardly grasp thy mind. Our poor words are helpless to voice the yearnings of our hearts. But one thing we know: That thou art near; we do commune with thee; "Spirit with Spirit can meet"! Oh, satisfy our hungry souls this day. For Jesus' sake. Amen.

—Source Unknown.

GOD IS NOT FAR

God is not far!

Sometimes with every one of us, an evening star,
Or desert's vast expanse, or sunset's hush,
Or, it may be, a child's cry or maiden's love-born blush;
Or, just as soon, impending thunder's awful roar,
Though near, though far, throws wide the door
Where God is found;
And in that great strange hour of holy fear
Is born that sweetest consciousness of all,
Dear God, that thou art near!

—Ralph S. Cushman: *Spiritual Hilltops*, p. 70. Copyright 1932, Abingdon-Cokesbury Press.

FOR OPENED EYES

Open your eyes if you would see God.

God is yonder in the field where the farmers are breaking the

clods, and where the workers wipe their brows. He is with them that labor in sunshine and shower. He is with them that toil and suffer.

Lo! noonday dust is on his feet, and fresh tears of working children wet the hem of his garment.

Throw off the mantle of your exclusiveness. Even like Jesus enter into fellowship with the meanest, the lowliest, the lost. Then shall you know the meaning of communion with the Most High.

Arise, and go forth to meet your God! Take upon you the burdens of the toilers. Defend the oppressed. Stand for the rights of the enslaved. You shall have no fame or riches, but he will set you beside him in his chariot and with his torch turn the dust into gold.

—A. C. Wong, adapted by W. C. Barclay in *Challenge and Power*, p. 53. Abingdon-Cokesbury Press.

NATURE PSALM

I will worship Thee, Oh Lord, My God, all the days of my life.
I will sing thy praises, oh loving Father, with my heart and with my lips.

Never will I cease!

Thou hast replenished my soul with good things as the rain refreshes the earth.

Everywhere I see thee through the symphony of thy universe.

I see thee in the teasing swish of the wind—in its lamenting groan—in its madness and discord.

I see thee in the fairyland of the forests—in the danger of its folds.

I see thee above, in the kingdom of the clouds.

I see thee beneath, in the mystery of the sea. Thou art in its silence and reflection—in its restless travel—in the turmoil of its depth.

I see thee, oh Father, in the majesty of the white-tipped mountains—in the contented slopes of friendly hills.

I see thee in the shy colors of dawn—in their reflections through the crystal dew-drops.

I see thee in the still arms of the night.

I see thee in the perfection of each flower from which the bee sips honey.

Thou art present, oh God, every place my eye doth fall.

All praises be to Thee, oh maker and ruler of the universe!

—Randolph Harrison, Scarritt College.

GOD, CALL ME

God, call me louder!

Is that your voice I hear, so still, so small

That I can scarce detect it

Amid the clangor of this busy life I'm leading?

God, call to me—

Call above the noisy squabble of selfish desires
Which war within me so loudly
That I cannot hear you for them.
God, cry to me—
Through the lips of millions dying in the world,
Who, needing me, are mute because
They cannot speak above the loud voice of
My craving for comfort and well-being.
God, open their parched lips—
That they may bear
Loud testimony to the starvation within their bodies and their souls,
That they may call me to leave my laden table,
My thick-carpeted church aisles,
My life of comfort's vices
In which I cannot be satisfied—
And yet which binds me close to it
So tightly I am almost suffocated by it.
Tear me loose, God!
Let your voice be as thunder within me,
Speaking for the starving millions whom I cannot hear!
Call me louder, my God!

—Carolyn Clearer, in *Power*, January 21, 1947. National Conference of Methodist Youth.

THY WILL—MY WISH

Opening the door of the small chapel, I walked in and said "good morning" to God, for I felt His presence there. The grey stone of the walls, the arches, the stained glass windows enhanced that presence.

The gold-colored cross in the foreground reflected the rays of the sun, made blue as they filtered through the windows. Behind the cross, portrayed in multi-colored glass mosaic, Jesus knelt in Gethsemane, lifting His arms outstretched—like the arms of the Cross—praying to God, "Not my will, but thine be done."

I thought on those words. . .

Not my will, but Thine be done, O Lord.

Not what I want, but what You want for me.

Not what I would do, but what You would have me do.

Not what I would say, but what You would have me say.

Not what I would think, but what You would have me think.

Not what I would be, but what You would have me be.

O Father God, teach me Thy will. Open my ears, my eyes, my mind, my heart to Thy still calm voice, to Thy will, and to Thy abundant love. Give me the courage and strength to live, not as I will, but as Thou wouldst have me live. I want my will to be one with Thy will. Today, O God, I give myself again, to Thee.

I left the little chapel in its quiet splendor. I did not say "goodbye" to God, for He went with me.

—Barbara White, in *Power*, January 17, 1947. National Conference of Methodist Youth.

THOU HAST MADE US

O God, Thou hast made us for Thyself, and our hearts are restless until they find rest in thee.
I will love Thee, O Lord, and thank Thee, and confess unto Thy name, because
Thou hast put away from me these so wicked and nefarious acts of mine. To
Thy grace I attribute it, and to Thy mercy, that Thou hast melted away my sin as it were ice.

—St. Augustine: *Confessions.*

I WILL LIFT UP

“I will lift up my eyes unto the hills, from whence comes my help. My help comes from the Lord.” Psalm 121:1-2.

Look up to God.

Lift yourselves to Him that His strength and power and love may make you strong.

He is there always. Do not forget Him.

If you feel the task too hard for you to do alone, remember it is. For it is only with Him that we can truly face Life and our tasks.

God is Eternal, Almighty, Everlasting, full of Grace and Glory.

He is our Refuge, and it is only as we look up to Him and seek Him and find Him in our daily lives, that we may be sure of Life itself.

We may start the new day and forget God—

We may face our tasks of the day, and forget God—

We may come to the end of the day, and forget God—

But, He never forgets us.

And He is always there—not just in the morning, not just during the day, or just at night—but He is *always* there.

We can forever trust in Him.

He is the Strength of our lives!

So, let us look up to God, and keep our hearts, our hands, our minds, our whole selves reaching upward for the Power that comes from above.

O Life, thou art rich, thou art full, thou art free,
Thou art mine, new each morning returning to me.

—From *Spiritual Hilltops*, copyright 1932 by Ralph S. Cushman. Used by permission of Abingdon-Cokesbury Press.

DRAW ME NEARER

Early one morning I sought God in the silence and beauty of the vesper circle in the pine woods near camp, and as the sun poured through the trees to absorb the dew, these thoughts came pouring in upon my soul:

God has given unto me all that I have and am.

But in my selfishness I like to think it is all mine.

Especially the parts which I value most.

And so I do not share as He has bid me.

And my church cannot enlarge because it is already in debt.

And my brothers are hungry and cold.

And just as the sun drew the dew from the ground, I prayed:

O God, I yield my all

Once more unto Thee

Who hast created,

And would fulfill.

It may be that I shall weaken,

And block off a portion of my life

From the surging of Thy love

But draw me nearer, O God,

Until my spirit becomes wholly Thine.

—Marjorie Ice, in *Power*, March 19, 1947. National Conference of Methodist Youth.

LORD, MAKE ME ACCORDING TO THY HEART

If sometimes he is a little too much absent from that *divine presence*, God presently makes Himself to be felt in his soul to recall him, which often happens when he is most engaged in his outward business. He answers with exact fidelity to these inward drawings, either by an elevation of his heart toward God, or by a meek and fond regard to Him; or by such words as love forms upon these occasions, as, for instance, "My God, here I am all devoted to Thee. Lord, make me according to Thy heart." And then it seems to him (as in effect he feels it) that this God of love, satisfied with such few words, reposes again, and rests in the fund and center of his soul. The experience of these things gives him such an assurance that God is always in the fund or bottom of his soul that it renders him incapable of doubting it upon any account whatever.

—Brother Lawrence: *The Practice of the Presence of God*, p. 29. Fleming H. Revell Co.

THE STORY OF CREATION

In the beginning God was creating the heavens and the earth, and the world was without form or light. Through boundless spaces there wandered tiny electric particles, separate and solitary. And there was chaos and night.

And God said, Let there be island universes. And the Spirit of the Eternal moved upon chaos. Through unmeasured spaces, here and there, the electric particles gathered together, masses that turned on themselves and formed into spirals, mothers of suns yet to be. And it was evening and morning, the first age.

And God said, Let there be stars. And the island universes broke into star clusters, and shaped themselves into stars. The electric particles were drawn together in ever closer union, in fierce turmoil and inconceivable heat; the suns shone forth, and there was light. And it was evening and morning, the second age.

And God said, Let there be planets. And there spun and came forth a great tidal wave of flaming matter, and from this wave great jets spurted forth and tore themselves away and started on their sepa-

rate orbits around the sun. And the planets were born, and the earth planet. And it was evening and morning, the third age.

And God said, Let there be life. And God took the elements that he had made; and God shaped the living cell and the forms of lesser life and higher, of life vegetable and animal, simple and ever more complex, moving upward through ascending levels. And it was evening and morning, the fifth age.

And God said, Let there be man. And God chose one of the lesser creatures of earth. And God bade him walk erect, with hands set free to shape tools and rule his world, with eyes that could look forward and upward. And God touched his lips that he might speak and so have fellowship with other men in love and toil, and hand on greater treasures for a later greater race. And God quickened into life the soul of man that he might know the meaning of life, that he might set high goals and rule himself, that he might hunger for the Infinite, that he might commune with the Eternal. And it was evening and morning, the sixth age.

And God saw everything that he had made. And God said, It is not yet finished; and God rested not from his labors. And God called man to know the purpose of the Eternal, and to enter upon the fellowship of creative love, and to know that his labor was not in vain in the Lord. And it was the morning of the seventh age.

—Harris Franklin Rall. Used by permission of the author.

FAITH IS REASON GROWN COURAGEOUS

You fall in love with God because you find him to be a great and providing source of all of life and a giver of your talents. And lo! you find the shoeshining chores a daily delight: honesty, temperance, honor, truth speaking, generosity, these become the daily habits, because you are in love with the one who likes honest and generous people. Again, if you are sensitive, you discover that you do not deserve God's favor; you are not good enough to lay claim upon his kindness. The harder you try, the more alert you become to your failures; as Lewis puts it, "no man knows how bad he is until he tries very hard to be good." Then you learn that you live by faith, by the grace (the undeserved kindness of God)—not by works, not, that is, by deserving it, by being morally good. You strive hard to do good works because that is the only way you can express your glad thanksgiving to God. Your serious moral effort is the only thing that brings you to recognize that you cannot make the grade on moral effort alone; but thereafter you do good deeds not in order to obey rules, nor to get into heaven or stay out of hell, but to say thanks to God.

—Robert Hamill, in *motive*, November, 1949. Methodist Student Movement.

MICHAEL PUPIN'S HEAVENLY LANGUAGE

Fifty years ago, instructed by David's psalms, I found in the light of the stars a heavenly language which proclaims the glory of God,

but I did not know how that language reached me, and I hoped that some day I might find out. That hope was in my soul when I landed at Castle Garden. Today science tells me that the stars themselves bring it to me. Each burning star is a focus of energy, of life-giving activity, which it pours out lavishly into every direction of the energy-hungry space; it pours out the life of its own heart, in order to beget new life. Oh, what a beautiful vista that opens to our imagination, and what new beauties are disclosed by science in the meaning of the words in Genesis: "He breathed into his nostrils the breath of life, and the man became a living soul." The light of the stars is a part of the life-giving breath of God. I never look now upon the starlight vault of heaven without feeling this divine breath and its quickening action upon my soul.

—Michael Pupin: "A Heavenly Language," in *From Immigrant to Inventor*.
Charles Scribner's Sons.

PRAYER

O God, we thank thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank thee for our senses, by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with glory of God.

Amen.

—Walter Rauschenbusch: *Prayers of the Social Awakening*. The Pilgrim Press.

ODE TO A WATERFOWL

Whither, 'midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

—William Cullen Bryant.

THE KINGDOM OF GOD

1. It is here now. It came when Christ came.
2. It is to be found in the church; in social groups doing God's work.
3. It is in each Christian home, wherever Christian love abounds. Like music to our ears, it would mean nothing if we could make no response to its beauty and appeal.
4. The Kingdom of God is coming; growing church membership; missionary activity. The Kingdom is not in the hearts of millions—that must be. It will embrace all people—all who love God and love peace and love mankind. It will know no barrier.
5. We must work for the Kingdom.

—R. J. McCracken in *motive*, November 1949, p. 49. Methodist Student Movement.

YOU CAN MEET GOD

Do you know God? Some of us feel that we actually do not know Him.

God is love—in nature, friendship with others, honesty, square dealings, thankfulness, kindness, thoughtfulness, meditation and silence. In every happening throughout this day, you can find Him.

God is not white, He is not black, brown, yellow, or red. He is not American, English, Japanese, French, or any of the many nationalities. Not any of these—God is a combination of all.

When we congratulate someone on doing a good piece of work, we meet God. When we hear gossip and then forget it, stop it from spreading, we have met God. When we have done any one of the many little good things that we have a chance to do each day, we have met God.

When I feel a need for God, I first talk my problem over with Him. Then I go out and take special care to do the specific little things for others that help them and me feel closer to Him.

You can meet God today in all of life. That's the way Jesus knew Him.

—Laurie Neill, in *Power*, January 11, 1947. National Conference of Methodist Youth.

GOD SUFFERS

I cannot think that God could be content
To view unmoved the toiling and the strain,
The groaning of the ages, sick and spent,
The whole creation travailing in pain.
The suffering God is no vast cosmic force,

That by some blind, unthinking, loveless power.
Keeps stars and atoms swinging in their course,
And reckons naught of men in this grim hour.
Nor is the suffering God a fair ideal
Engendered in the questioning hearts of men,
A figment of the mind to help me steel
My soul to rude realities I ken.
God suffers with a love that cleanses dross;
A god like that, I see upon a cross.

—Georgia Harkness, from "God Suffers," in *Holy Flame*. Copyright Bruce Humphries, Inc.

TRUE RELIGION (PARAPHRASE OF MICAH 6:6-8)

With what shall I come before the Lord
And how shall I worship the God of all mankind?
Shall I attend church and Sunday School:
Shall I be a faithful member of the MYF?
Will God be pleased with many dollars pledged to the MYFund?
With studies of Japan and Faith and Evangelism?
Shall I give my pennies to salve my conscience
For idle and unkind words outside the church?

You have been told, O Man, what is good,
And what true religion is:
Only to treat my fellow man justly,
To put kindness above all things,
And to be completely humble in my religion.

—George Harper.

AT SPIRITUAL ATTENTION

You don't really believe your creed until you want to say it standing at spiritual attention with the roll of drums in your ears, the light of love dazzling your eyes, and all the music of a splendid world crashing out a prelude to its truth.

—G. A. Studdert-Kennedy, in *motive*, November 1949, p. 26.

I WILL HAVE FAITH

I will have faith,
However dreams are shattered;
I will have faith that righteousness can live;
I will have faith e'en when my heart is breaking,
To work and pray and give!
I will have faith
When troubled is life's ocean.
I will have faith that He is by my side;
I will have faith though every star is darkened,
That He and truth abide.

—Source Unknown.

LOVE GOD . . . WITH ALL THY MIND

God wants men's heads as well as their hearts. To think and to think hard is a religious duty. Men and women are needed who will give their brains to the service of religion and do it with something like the diligence and devotion which fill their days from Monday until Friday. What is asked is a double offering:

O God, I offer thee my heart—
In many a mystic mood by beauty led,
I give my heart to thee. But now impart
That sterner grace—to offer thee my head.

—George Harper.

SINGLENESS OF PURPOSE

Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower, or a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I see it now, it is the will of God. But to know his will, and do it, calls for absolute sincerity, absolute honesty with one's self, and it means using one's mind to the best of one's ability.

—Madame Chiang Kai-shek.

A CALL CAME TO ABRAM

He heard a voice low in his heart,
"Get up—get out—pilgrim henceforth thou art.
No more this fireside warm, but new lands dark and far."
He went. The God who calls will send a guiding Star.

—Clarice M. Bowman.

GOD IS IN HIS HOLY TEMPLE

God is in his holy temple—
The temple is the universe,
The temple is the human heart,
The temple is humanity.

God is in his holy temple—
Sometimes the world seems very dark,
Sometimes the heart of man is hard,
Sometimes society is cruel.

God is in his holy temple—
Truth and beauty are in God,
Justice and mercy are in him,
Love and friendship, these are God.

God is in his holy temple—

The world is still aflame with God.
May we now be aglow with love
In all relationships of life.

—A. J. W. Myers, in *Enriching Worship*. Harper and Brothers. Used by permission of the author.

ADVENTURING WITH GOD

Lord of life and death,
We thank thee for the great adventure of life,
With its untold possibilities,
Its incalculable chances,
Its mighty opportunities.
We thank thee that—if we have thee with us—
There is no monotony or weariness in the world:
But we go on—for ever exploring and adventuring,
Across new seas where ship has never sailed before;
Over towering mountain ranges,
Whence we look forth upon new expanses of wonder
Hheretofore unseen by the eye of man.
We thank thee that, for those who dwell with thee,
Each day opens new a continent of vivid experience;
Each day shows new a world to conquer;
For thy love is new every morning,
And life with thee is daily born again from its beginning.

—Author Unknown.

KEEP THE PRESSURE OF THY WAY UPON US

Meditation:

Oh, Haunting Spirit of the Ever True,
Keep thou the pressure of thy way upon us.
We see a world too big to grasp;
We glimpse a city too far off to reach;
We trudge a way too long to walk;
We feel a truth too pure to understand,
We have a purpose that we cannot prove;
A life to live beyond the power of living;
A vision, time nor energy cannot contain;
But faith that all our effort will not be in vain.
Oh, Haunting Spirit of the Ever True,
Keep thou the pressure of thy way upon us.

—Allan Knight Chalmers: *The Commonplace Prodigal*. Henry Holt and Company. Permission of the author.

HELP US, O GOD

God—
We rebel at being dupes of fortune,
pawns of chance.

If we are only dizzy tops
on a larger spinning top
we call our world,
then we see no reason to restrain our avarice,
or to deal magnanimously with our neighbors.

But listen, God!
If you do have a Purpose
the way the saints insist
and some of the scientists—
then give us a flicker of understanding,
can't you?

What, God?
You gave us a seed in the dark earth
working its way toward harvest?
You gave us a flock of homing birds?
You gave us the Seven Seas
and a different kind of man on every shore,
yet all the same?

Well—God Almighty!
If these things are signs
as well as wonders,
we don't want to miss understanding
what you mean.
We don't want to miss understanding
even if we have to prod ourselves
to keep awake
and unmuddled
and tireless
and dedicated.

It's kind of a purpose
of our own
to find out
Yours.

—Marguerite H. Bro: *Every Day a Prayer*. Harper and Brothers.

PRAYER

O Lord, our heavenly Father, who by thy blessed Son hast taught us that thou art love; we beseech thee graciously to bless all those who, following his steps, give themselves to the service of their fellow men. Grant unto them clear vision to perceive those things which in our social order are amiss; give them true judgment, courage, and perseverance to help those that suffer wrong, and endue them with unfailing love to minister to the poor, the suffering, and the friendless. Make us sensible of our union one with another as thy children, that we may strive wisely to order all things among us according to thy will; for

the sake of him who laid down his own life for us, thy Son our Saviour Jesus Christ. Amen.

—from *The Book of Worship for Church and Home*. The Methodist Publishing House. Copyright 1944, 1945 by Whitmore & Stone.

FAITH

What if I say—

“The Bible is God’s Holy Word,
Complete, inspired, without a flaw”—

But let its pages stay
Unread from day to day,
And fail to learn therefrom God’s law;
What if I go not there to seek

The truth of which I glibly speak,
For guidance on this earthly way,—
Does it matter what I say?

What if I say

That Jesus Christ is Lord divine;
Yet fellow-pilgrims can behold
Naught of the Master’s love in me,
No grace of kindly sympathy?
If I am of the Shepherd’s fold,
Then shall I know the Shepherd’s voice
And gladly make his way my choice.

We are saved by faith, yet faith is one
With life, like daylight and the sun.
Unless they flower in our deeds,

Dead, empty husks are all the creeds.
To call Christ, Lord, but strive not to obey,
Belies the homage that with words I pay.

—Maud Frazer Jackson: *The Churchman*, August 20, 1927.

GOD IS NOT FAR

God is not far from any one of us:

The wild flower by the wayside speaks His love;
Each blithesome bird bears tidings from above;
Sunshine and shower His tender mercies prove,
And men know not His voice!

God is not far from any one of us:

He speaks to us in every glad sunrise;
His glory floods us from the noonday skies;
The stars declare His love when daylight dies,
And men know not His voice!

God is not far from any one of us:

He watches o’er His children day and night;
On every darkened soul He sheds His light;

Each burdened heart He cheers, and lends His might,

To all who know His voice.

—Thomas Curtis Clark. Used by permission of the author.

OF HIM AND THROUGH HIM AND TO HIM

From Thee, my God, I receive everything; through Thee all is possible to me, and for Thee I want to live.

From Thee come the joys of each day and the blessings that light my road; from Thee the splendors of the earth and the friendships of men, from Thee the flights of enthusiasm and the need of adoration, from Thee the Christian family and the treasures it transmits, from Thee the Book which I would absorb, from Thee the Master who has conquered my heart. I thank Thee, Lord, for all Thou givest me.

And it is through Thee that I accomplish each step of the way; through Thee that I lift myself after a fall and set forth once more ever stronger; through Thee that my indolence may be changed into life, my doubt into faith, my despair into hope. Through Thee I am each moment brought back, forgiven, understood, consoled. O God, I recognize everywhere the touch of Thy hand!

And lastly it is for Thee—in turning toward Thee—that my life takes on meaning; for Thee that it is worth while having arms, a heart and a brain, and for Thee to seek, to suffer, to wait. For Thee—since Thou art my reward and the goal of my journey—there is no enemy that I dare not face, no peril that I would not wish to surmount, and no sacrifice for which I am not ready. O God, all I have, and the little that I am, I give it—for Thee!

Philippe Vernier: *With the Master*. Fellowship Publications, N. Y.

THE MARSHES OF GLYNN

Ye marshes, how candid and simple and nothing-with-holding and free
Ye publish yourselves to the sky and offer yourselves to the sea!
Tolerant plains, that suffer the sea and the rains and the sun,
Ye spread and span like the catholic man who hath mightily won
God out of knowledge and good out of infinite pain
And sight out of blindness and purity out of a stain.
As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God:
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.

—Sidney Lanier.

A PSALM OF FRIENDSHIP

Believe in God with all your heart
And let his spirit shine throughout your life
Remember all his tender gifts—

Forgiveness for the wrongs you have done
And comfort when your soul is sore and sad
And hope when things seem dark and even lost
And then he gives his tender understanding
To crown them all in a most perfect way;
It satisfied your dreams and heartfelt longings.
Such wondrous ways has God to show his love.

—Marie Squier Whiffen.

THE INEVITABLE

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best
Nor ever mourns over his humbler lot,
But with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.

—Sarah K. Bolton, in *1000 Quotable Poems*, Pt. 1. Willett Clark & Co.
Thomas Y. Crowell Co.

BY FAITH

Hebrews XI

Strong men they—intrepid, staunch, full-grown,
As if the teeming past had been their sire—
Who journeyed forth to seek a land unknown.
Their voices, blending in a mighty choir,
Defied all powers of earth to give them stay.
Such were the heroes of the eternal road
Who lived and died in faith to clear the way
That other pilgrims, faint beneath a load
Of time-worn prejudice, tradition's muck,
The clay of light things loved and greatness spurned,
Against the pull of pride and lure of luck
Might lift their eyes to see what these discerned—
Might measure by high souls like these life's length
And know by faith alone is won such strength.

—Georgia Harkness: *The Glory of God*. Copyright 1943 by Whitmore & Stone, Abingdon-Cokesbury Press.

WE LIVE BY FAITH

We live by faith; but faith is not the slave
Of text and legend. Reason's voice and God's;

Nature's and Duty's, never are at odds.
What asks our Father of His children, save
Justice, mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways.

—John Greenleaf Whittier.

FROM THE HIGHER CATECHISM

And what is faith? The anchored trust that at the core of things
Health, goodness, animating strength flow from exhaustless springs;
That no star rolls unguided down the rings of endless maze,
That no feet tread an aimless path through waters of empty days;
That trusts the everlasting voice, the glad, calm voice that saith
That Order grows from Chaos, and that life is born from death;
That from the wreck of rending stars behind the storm and scathe,
There dwells a heart of central calm—and this, and this is faith.

—Sam Walter Foss.

THE TIDE OF FAITH

So faith is strong
Only when we are strong, shrinks when we shrink.
It comes when music stirs us, and the chords,
Moving on some grand climax, shake our souls
With influx new that makes new energies.
It comes in swellings of the heart and tears
That rise at noble and at gentle deeds,
It comes in moments of heroic love,
Unjealous joy in joy not made for us;
In conscious triumph of the good within,
Making us worship goodness that rebukes.
Even our failures are a prophecy,
Even our yearnings and our bitter tears
After that fair and true we cannot grasp.
Presentiment of better things on earth
Sweeps in with every force that stirs our souls
To admiration, self-renouncing love.

—George Eliot.

FOR ALL GIFTS: THANKS!

Infinite Father,
We thank thee for the privilege of breath and the glory of living;
For the happy shelter of our homes and the inner circle of our friend-
ships;
For the joy of the Lord and the genuine laughter thou hast put into our
lives;

For health which makes hard work a pleasure and for sickness which ripens the soul;
For the fathers in whose love we found suggestions of thee,
For the mothers, because of whom all women have become sacred for us;
For all gentle souls and for the stimulus of all saintly lives;
For the great names of history, and for the forgotten toilers who have made our civilization possible;
For the temptations to do good and for the inward compulsions of conscience;
For the convictions which are anchors to faith and for doubts which blow away the unessential;
For the steady advance of man, since time began, and for the spreading Kingdom of human kindness;
For the Church of God, Mother of us all, and for Jesus Christ, Master of us all, to whom be praise forever and ever. Amen.

—H. Augustine Smith (ed.) : *The New Hymnal for American Youth*. Fleming H. Revell Co.

SCRIPTURE TRANSLATION

(Psalm 23)

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope and the name of the rope is Love, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there but I'll not draw back. I'll not be afraid, for it is there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied.

Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the tired is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life, and afterward I will go to live in the Big Tepee and sit down with the Shepherd Chief forever.

—Author Unknown.

I BELIEVE

I believe in God, who is, for me, spirit, love, the principle of all things.

I believe that God is in me, as I am in him.

I believe that the reason for life is for each of us simply to grow in love.

I believe that this growth in love will contribute more than any other force to establish the kingdom of God on earth—

To replace a social life in which division, falsehood, and violence are all-powerful with a new order in which humanity, truth, and brotherhood will reign. . . .

I believe in the sacramental quality of my day's work and that I may see and serve God in it.

I believe in a grace that can overcome my selfishness and pride, and that will enable me to overcome temptation, and upon which I need never call in vain.

I believe in love as the final law of life.

—Leo Tolstoy and Richard Roberts

I believe in the universe. I rejoice in its beauty and find reassurance in its order as revealed by scientific research. I try to adjust my life to its laws.

I believe in the moral law. At the human level I find that the cosmic order blossoms forth in great moral and spiritual values. I accept them and seek to live in tune with the Infinite.

I believe in human personality, the most immediate and wonderful thing I know. Its consciousness, intelligence, courage, sense of moral values, love of beauty and creative power are fundamental facts of experience. In spite of sin, suffering and evil, human personality is normally good and never quite gives up struggling toward better things.

I believe in God. Such a universe is not an affair of chance. At the heart of it is an intelligent, ever-present, dependable Power. Having produced personality, God cannot himself be impersonal but rather must be super-personal. My hope of immortality is his integrity and creative love.

I believe in Jesus. As humanity at its noblest, he is also our clearest picture of God. God cannot be less than Jesus. So far as God could reveal himself in human life, we have that revelation in Christ and the Cross.

I believe in the onward urge of humanity, not an inevitable automatic progress but a creative, divinely motivated struggle toward justice, peace, brotherhood, spiritual values and unseen goals of nobler living—the Kingdom of heaven!

Finally I believe in the church as the fellowship of all who love the Lord and seek to build the kingdom of heaven in the hearts of men and the life of the world.

—Albert W. Palmer: *Aids to Worship*. The Macmillan Co.

MEDITATION

At the center of everything in the Christian religion stands the fact of God's redeeming love; a love that returns not evil for evil but casts over evil the cloak of its forgiveness; a love poured, not on the righteous and self-reliant, but on weak and helpless sinners; a love given, not as a reward of goodness, but in order to create a goodness when we are "yet a great ways off"; a love that stoops to conquer, and humbles itself that we may be exalted; a love that goes with us through the valley of the shadow of death in order that we with it may come forth at last into its own larger life.

—John Baillie.

WHO AND WHERE IS GOD?

If we are to put the world to rights, we must first put ourselves right. We must trust God more than we do. Trust grows of itself within our hearts as we come to appreciate the character and wisdom of someone whose record we know; and it grows most surely when we come to know personally in actual companionship someone who, the more we know him, inspires in us more trust and confidence in his character and wisdom.

Trust in God grows in just the same way. But because he is God, companionship with him is worship. If all you do in church is to sit, stand, and kneel when others do, while someone else says things to which you attend, you are not doing yourself much good and are doing the rest of the congregation a good deal of harm by diluting the atmosphere of devotion. If you are entering into it, then you are doing just what is most needed to enable you to take your part in bringing in the new world for which we hope. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.

—William Temple, in *Worship Resources for Youth*, ed. David R. Porter. Assoc. Press.

A GREAT FAITH

A great task demands a great faith. To live a great life a man needs a great cause to which he can surrender, something divinely large and engrossing for which he can live and, if need be, die. A great religious faith will lift him out of his narrow grooves and make him the inspired instrument of the universal will of God. . . . Our entire generation needs a faith, for it is confronting the mightiest task ever undertaken consciously by any generation of men. Our civilization is passing through a great historic transition. We are at the parting of the ways. The final outcome may be the decay and extinction of Western civilization, or it may be a new epoch in the evolution of the race, compared with which our present era will seem like a modified barbarism. . . . Our moral efficiency depends on our religious faith.

—Walter Rauschenbusch: *Christianizing the Social Order*. The Macmillan Company.

EVIDENCE OF FAITH IN MODERN ACHIEVEMENT

By faith Marconi reached out into the air, and sent the messages of mankind around the world, thus drawing all mankind into a unity of thought which makes for world friendship.

By faith Alexander Bell, in long, weary hours of study and work, achieved the telephone, linking towns, states, and continents into a fellowship of work and pleasure through the extended sound of the human voice.

By faith Edison, taking the spark of power generated in the worship of God, gave to our homes light and power for the comfort and efficiency of our daily lives.

By faith Lindbergh, solitary, and unknown, traced a pathway through the uncharted reaches of the heavens, daring the cold of the upper reaches, the depths of the waters below, and the hunger and weariness of long hours of heroic endurance, giving a new and swift way for the journeys of mankind.

What more shall we say of our great men of science, who seek out the uncharted paths of discovery; delving deep into the mysteries of the laws of the Creator, thinking God's thoughts after him, enduring many hardships and great dangers that they may make known his wonders through faith?

By faith they conquer the elements, discover the treasures of the earth, and increase the power of man until he is indeed but a little lower than God.

By faith these men have entrusted us with vast power and limitless strength in the use of their great inventions.

Wherefore, seeing that we are surrounded by so great a cloud of witnesses, let us lay aside evil habits, and the little sins that so easily beset us, and let us worthily maintain and increase our heritage, looking unto Jesus the Author and Finisher of our Faith.

—H. Augustine Smith: *The New Hymnal for American Youth*. Fleming H. Revell Company.

THE RIGHTEOUS SHALL LIVE BY FAITH!

While enroute to China to begin his new work, Robert Morrison was thus addressed by a business man in New York City, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, Sir," said Morrison, "I expect God will."

—Kirby Page: *Living Abundantly*. Rinehart and Co., Inc.

MEDITATION

Close your eyes. Think of one person who has lifted the life of mankind more than anyone else in his day. How did he fare while he lived?

William Tyndale: Burned at the stake.

Livingstone: Attacked by lions, died of fever.

Wesley: The doors of the church closed to him.

Kagawa: Regarded as a radical; torn by disease.

Francis of Assisi: Died in nakedness and poverty at forty-four.

Kier Hardie: A dangerous labor leader.

Jesus: Crucified as an enemy of his country at thirty-three.

Do you think any one of these felt that he was giving up—sacrificing—too much? Do you think that they would have exchanged the goal they chose for any other?

—John Irwin.

TRUE HUMILITY

If God were the sole object of our desires, we should not so easily be disturbed when our opinions are contradicted.

Great tranquillity of heart does he enjoy who cares neither for praise nor blame.

Easily is he satisfied and content whose conscience is pure.

You are not holier because you are praised, nor are you worse because you are blamed.

You remain what you are; neither can you pass for better than God knows you to be.

Do not care much who is for you or against you; but watch and take care that God be with you in everything you do.

Whoever has true love envies no one, seeks himself in nothing, but desires only the greater glory of God in all things.

It is better to have a little knowledge with humility, and a moderate understanding, than a treasure of knowledge with self-conceit.

It is better to have fewer talents than to have many of which you might be proud.

—Thomas a Kempis.

TOTAL FAITH-RESPONSE

Christian faith is the total and positive human response to the God revealed in the life and message of Jesus Christ. It is a many-sided and multi-colored thing, taking its shape and hue from countless lives. But all faith is a unity of belief and action. Faith means belief in action, or action inspired by belief. It means conviction about life and for life, or life illumined and empowered by conviction. By its very nature then, faith requires that the patterns of Christian belief and of Christian behavior be one. In view of this requirement we cannot abandon the primary demand for truth in worship. Instead it is our high duty to make the forms and substance of Christian worship ever more clearly the mirror of what Christians can and do believe concerning God.

—Roger Hazelton: *The God We Worship*. The Macmillan Company.

THE ORDER AND THE PERSON

Just what is the Way? Is it the Person—Christ? Or is it the Order—the Kingdom of God? In one place He makes loyalty to Himself the supreme loyalty: "If anyone comes to me and does not hate (love less) his father and mother and wife and children and brothers and sisters, aye and his own life, he cannot be a disciple of mine." (Luke 14:26,

Moffatt.) Here He made loyalty to Himself supreme and absolute. But in another place He said: "Seek ye first the kingdom of God." (Matt. 6:33.) In one place the Person—Christ—was first. In the other place the Order—the Kingdom—was first. Which is first?

We must now state what to my mind is one of the most important, and one of the most overlooked, facts in the New Testament. Jesus began with the Kingdom of God. He went out "preaching the gospel of the kingdom." (Matt. 4:23.) But before He was through He began to preach the gospel of Himself: "I am the way, the truth, and the life." (John 14:6.) "Come unto me, . . . and I will give you rest." (Matt. 11:28.) He made "for the kingdom of God's sake" (Luke 18:29) and "for my sake" synonymous. He made Himself and the Kingdom synonymous. The Person and the Order were one.

The Way, then, is impersonal—an Order. It is personal—a Person. If it were impersonal only, it would be unsatisfactory. I can be loyal to an Order, but I cannot love it; I can love only a Person. But if it were a Person only, then religion would be reduced to personal relationships with a Person—good, but not good enough. Religion would lack total and corporate meanings. But when it is both the Order and the Person combined into a living whole, then it satisfies the need for the intimate—the Personal—and it also satisfies the need for the ultimate—the Order. It makes religion by its very nature at once individual and social. For in having relationships with the Person we have relationships with the new Order embodied in the Person, and that Order is completely totalitarian.

The Way, then, can be defined as Christ, the Person, embodying the Kingdom, the Order. The Way thus becomes the Way for all life—individual, collective—for God and man and things.

—E. Stanley Jones: *The Way*. Copyright 1946 by Stone & Pierce. Abingdon-Cokesbury Press.

ETERNAL GOD

Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, nor near nor far,
No alien race, no foreign shore,
No child unsought, unknown;
O send us forth, thy prophets true,
To make all lands thine own.

O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone can know,
In whom all hearts find rest:
Help us to spread thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace!

O God of righteousness and grace,
Seen in the Christ, thy Son,
Whose life and death reveal thy face,
By whom thy will was done:
Inspire thy heralds of good news
To live thy life divine,
Till Christ is formed in all mankind
And every land is thine!

—Henry H. Tweedy. Copyright, the Hymn Society of America, 1929.

WHENCE THE LIGHT

(Voices from group or verse choir)

First Voice: How fair and bright the story of Jesus is! How clear and pure his life! Think what a shining light would be made if his influence . . . the work of the living Christ through the centuries . . . could be turned into light!

Second Voice: A Beacon from Bethlehem! A searchlight from a Sealed Tomb! A Candle on a Table, giving light to the ages!

First Voice: Shining through the pages of bloody history, of national arrogance, of the rise and fall of many Romes, giving light to every people!

Second Voice: "I am the light of the world," Jesus said. How I wish we could see him shining from the seashores in Galilee, through time, to us.

First Voice: If voices could speak to us from the past . . . Listen!

Third Voice: I am a voice from by the Sea of Tiberias. The Lord revealed himself to us, today. He fished and ate with us—the risen Lord. It was like the morning sun on a clear day. But the light came from beyond this horizon. You might try Jerusalem.

Fourth Voice: I am a voice from Jerusalem. He came here again today, riding a donkey. He entered the temple and drove out all who bought and sold, even overturning the tables of the money changers. He said, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers." His eyes flashed like lightning. But we sensed a depth in those flashing eyes—I think you will have to search beyond Jerusalem for the source. Try Nazareth.

Fifth Voice: I am the voice from Nazareth. He was reared and taught here, among us. But he astounds us. Only today my neighbor said to us, "Is not this the carpenter's son? Is not his mother called Mary? Where does this man get this wisdom and these mighty works?" We cannot believe that he really is what we can see that he is! Much must have come from beyond Nazareth. Search farther for the source of the light. Go, even unto Bethlehem.

Sixth Voice: I speak from Bethlehem. He was born here. I can well remember the night. Light, did you say? The whole sky was full of it! The stable had only a soft glow above the manger, as if a flame was

about to kindle. But the light—it did not begin at Bethlehem. Bethlehem may have gathered it, as a magnifying glass gathers the rays of the sun, but the sources of his radiance are far beyond Bethlehem. Have you tried Tekoa?

Seventh Voice: My voice is heard from Tekoa, from the village of shepherds, from the feeding places of peaceful flocks, from the hearts of courageous men guarding their sheep against danger. We know the familiar voice of Amos, which reveals injustice as a torch reveals thieves at night, which lights the way away from pride and greed and slavery. But Amos is just one of us. The source of his illumination must be beyond Tekoa. Try Sinai.

Eighth Voice: I speak from the foot of the mountain. Moses is reading us the new commandments. But we know that they did not come from him. While he was on the mountain the thunder rocked the mountain and lightning flashed from the smoke around it. We were afraid. I do not know where to direct you for the source. I only know that in the beginning it was God.

First Voice (After a moment of silence): "In the beginning it was God." That sounds like John's story of Jesus' life: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness."

Second Voice (After another moment of silence): Where are the sources of the brightness of our faith? Let us seek them through the lives of those before us, who, having sought, have brightened our shadowy earth. From beyond time, from beyond life, from the beginning of beginnings—"I am the light of the world."

—Glenn S. Gothard, in *Workshop*, April 1948.

THE VOICES OF FAITH

(For use in a dramatic service of worship)

First Voice: Today it is very difficult for many people to have faith in God. This is because we have gone through a global war and the world has been brought to the brink of doubt and despair. All ages are not like our own, however, for faith in God rises and falls with the centuries. Ages of faith and doubt succeed one another. Today we are in a valley of religious indifference and doubt. This means that we must guard and nourish our religion very carefully.

During an age of faith men are willing to stake everything on the existence of a moral and personal God. They are like those people of which the New Testament speaks when it says, "These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them and embraced them." Of course, some such persons are alive today, men like Martin Niemöller, who was imprisoned for eight years in a Nazi concentration camp, and who was supported by his faith through it all; Bishop Berggrav of Norway and all his faithful pastors who resisted Hitler; Albert Schweitzer, the missionary-

physician of Africa who gave up a brilliant European career in order to bring the gospel to the African natives. Yes, some such men are alive today, but there are not enough of them.

Yet even while we are caught in this valley of religious depression, most of us want a deep and thrilling faith in God. How can we have it?

Second Voice: The experience of other people often helps us to develop a faith of our own. Particularly when this experience is expressed by men of authority and people whom we trust is it helpful to us. It puts us at the receiving end of those words of Jesus, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." When men of intelligence, good works and religious devotion speak of their faith in God, we are greatly helped.

For example, here is the great physicist, Robert Millikan, who wrote, "Science not only teaches that God is good, but it furnishes man with the most powerful motives to fit in with the scheme of goodness which God has provided in nature. It teaches him not only that disease breeds disease, but also that hate breeds hate and that love begets love." (From *A Scientist Confesses His Faith*, American Institute of Sacred Literature, University of Chicago pamphlet.)

Or here is the electrical wizard, Michael Pupin, who said, "Wherever science has explored the universe, it has found it to be a manifestation of a coordinating principle, a definite, guiding principle which leads from chaos to cosmos. I choose to believe in this coordinating principle as a divine intelligence rather than that the cosmos is the result of haphazard happenings. We can place utmost faith in this divine intelligence." (From an interview: "Within Us Divinity Resides," *Milwaukee Journal*, March 14, 1935.)

Such statements could be multiplied a good many times. All of them help to strengthen our own faith in God, for they come from the noblest members of our race. Expand these voices which speak today, to include the whole company of believers through the centuries. Follow back to Jesus himself. One does not carelessly match his doubts against all of this. Rather, this united testimony is a great source of strength for our own faith in God.

Third Voice: The other basis for a vigorous religious faith is our own personal experience. Faith is not a theory; it is action. A person needs to act upon what faith he now has and thus make religion a matter of vital experience. See what this means:

Do you ask, "Can I believe in prayer?" Try a regular devotional period every day for a month, and see what happens to your faith.

"Is the universe really friendly? Is God really good?" Try living for a month as if you expected God and the world of nature and people to cooperate with you. See what happens.

"What is to be gained by attending Divine Worship?" Attend it regularly, eagerly and thoughtfully for a while and see whether God becomes more real to you.

"Can I really believe in immortality?" Live as if your life were

worth preserving and thus you will be able to answer the question.

Out of this crucible of your own experience there will come a renewal of your faith in God. You will be living in harmony with him and will therefore have the religious insight with which to be aware of his Presence.

—Clarence Seidenspinner, in *Workshop*, November 1947.

LIFE EVERLASTING

I believe that the life everlasting flows from the Fatherhood of God as the stream from the spring.

I believe that the Risen Christ is the visible witness to the sublime truth that the grave has no victory, and death no sting.

I believe that immortality is something to be lived rather than something to be proved.

I believe that the universe is God's house, that this world is not the only habitat of the living, but that in his house are many rooms.

I believe in holding daily life under the quiet light of eternity, and in pasturing our thoughts in the amazing love of God.

—H. Augustine Smith: *The New Hymnal for American Youth*. Fleming H. Revell Co.

THE GOD OF OUR FAITH

God is the heart of our faith; he is its beginning and its end. He is the answer to our deepest questions: where this world came from and where it is going, whether our life has any real meaning or any high end, whether there is a power that we can trust and a help for us in our need.

—Harris Franklin Rall: *The Christian Faith and Way*. Abingdon-Cokesbury Press.

FAITH AND FIRE WITHIN

Christianity, as a living movement, saved civilization when the Roman Empire fell, and we who share in the spirit and life of that movement must keep steadily at this distinctive mission. The darker the world, the deeper the virus of hate, the more glowing must be our Christianity, and the more triumphant must be our faith. Through all the shifts and changes, through all the confusions and turmoils, Christ's way of life remains the central spiritual hope of the world.

—Rufus M. Jones, in *Worship Resources for Youth*, ed. David R. Porter. Assoc. Press.

THE CROSS AS A FACT

Christianity is a religion of redemption. Its supreme significance is to be found in the cross of Christ. This is at once a fact of the utmost meaning to the individual and at the same time a principle of cosmic significance. For the individual it means new life. In it he sees God reaching down to lift man out of himself and make of him a new creature with new motives and new attitudes. What man, a slave to

his own nature, cannot do, God has done for him in the cross of Christ. Self-will gives place to love. Old loyalties are left behind and a new loyalty takes their place. . . .

It is the cross, as a fact in history, that permits us to hope at a time like this, when the self-will and the passions of men are driving the modern world from one tragedy to another involving the very fate of civilization itself. For it gives us the knowledge, reinforced by experience, that human nature can be changed. We are not shut up to the belief that human society is condemned to a process of self-destruction through its own blind egoism. We dare to hope for a day when new attitudes shall be born and a new world created.

But, the cross is also a cosmic principle. It reveals that the law of life for society as well as for the individual is self-giving not self-seeking. It introduces into human history the redemptive principle.

—Luman J. Shafer: *The Christian Alternative to World Chaos*. Round Table Press.

AFFIRMATIONS

THE MINISTER: Where the Spirit of the Lord is, there is the one true Church, Apostolic and Universal, whose Holy Faith let us now reverently and sincerely declare:

THE MINISTER AND PEOPLE: We Believe in God the Father, infinite in wisdom, power and love, whose mercy is over all His works, and whose will is ever directed to His children's good.

We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's unfailing grace, the ground of our hope and the promise of our deliverance from sin and death.

We believe in the Holy Spirit as the Divine Presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need.

We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth. Amen.

—From *The Book of Worship for Church and Home*. The Methodist Publishing House.

We believe in the one God, Maker and Ruler of all things, Father of all men; the source of all goodness and beauty, all truth and love.

We believe in Jesus Christ, God manifest in the flesh, our Teacher, Example, and Redeemer, the Saviour of the world.

We believe in the Holy Spirit, God present with us for guidance, for comfort and for strength.

We believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.

We believe in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and practice.

We believe in the Church as the fellowship for worship and for service of all who are united to the living Lord.

We believe in the kingdom of God as the divine rule in human

society; and in the brotherhood of man under the Fatherhood of God.

We believe in the final triumph of righteousness, and in the life everlasting. Amen.

—From *The Book of Worship for Church and Home*. The Methodist Publishing House.

We believe in the goodness of life, realizable in this present world, available to all the children of men who seek masteries of the spirit in every condition.

We believe in man and the worth of all persons.

We believe in labor, in the duty of all to bring forth in their several callings the fruits of useful living, and in the right of each to the just regards of his industry.

We believe in society, in the ordered life of church and state, of school and home, of the arts and sciences, and we rejoice in this present hour of communion with one another and with the common hopes of all men.

—From *Hymns of the Spirit*. The Beacon Press.

I

I believe that the will of God has never been more clearly, more freely, expressed than in the teaching of the man Jesus.

I believe that this teaching will give welfare to all humanity, save men from destruction, and give this world the greatest happiness.

Jesus' teaching is goodness and truth. Its essence is the unity of mankind, the love of men for one another.

This is not an ideal after which men are to strive, but a natural condition into which they are born.

Jesus showed me that superiority over men, my anger against them, is destructive of my good.

I understand now that he alone is above others who humbles himself before others, and makes himself the servant of all.

If, therefore, knowing this, in a moment of forgetfulness, I give myself up to anger, and abuse of a brother, in my quiet state of mind I cannot yield to this temptation.

I can no longer yield to anything which lifts me above or separates me from others.

Jesus showed me that resort to violence for the resistance of evil is destructive of my welfare.

I know now that a great portion of the evils that afflict mankind is due to the erroneous belief that life can be made secure by violence.

If, now, in a moment of forgetfulness, I yield to the impulse to resort to violence, I cannot deliberately and calmly use this snare to destruction.

I am obliged to renounce violence, and abstain from it altogether.

Jesus showed me that the distinction between foreigners and compatriots deprives me of my well-being.

I know now that my unity with others cannot be shut off by a frontier, or a government decree.

If, therefore, in a moment of forgetfulness, I have a feeling of hostility toward any man, I am obliged, in quiet moments of reflection, to regard this feeling as wrong.

I know that all men everywhere are brothers and equals, and that my true welfare is found in my unity with the whole world.

II

I believe that the fulfillment of the teaching of Jesus is possible.

I believe that even if I should be the only one, there is nothing else for me to do but to fulfill it.

A religious man is guided in his activity not by the consequence of his action, but by the consciousness of the destination of his life.

A religious man fulfills the work prescribed to him by God, without arguing as to what will come of that work.

For a religious man, there is no question as to whether many or few men act as he does, or of what may happen to him if he does that which he should do.

He knows that besides life and death, nothing can happen, and that life and death are in the hands of God.

—Leo Tolstoy: *My Religion, My Confession, The Gospel in Brief*. Thomas Y. Crowell, 1899, 1927.

AWARENESS OF GOD THROUGH HIS CREATION

SCRIPTURE READING: Psalm 8, King James Version.

LITANY:

Leader: For the plenty of autumn's harvests, the rich colors of her woods, and the beauty of her sunsets; for winter's soft and sparkling snow covering a slumbering world; for north winds that bid us seek the fireside, the company of friends, and books and good thoughts; for gentle spring that caressingly touches awake the early buds of tree and flower, that speaks of life's sunshine bringing into full bloom the rich tints and fragments of flowers, fruits and fields; for the passing pageantry of the seasons of the year,

Group: We praise thee, and thank thee, O Lord.

Leader: For breezes that whisper and winds that roar; for hurrying clouds and skies of infinite blue, for the wonder of starlit nights and the soft light of the changing moon; for days of work, and hours of play, for duties to be done, and joys to be had, for visits with friends and fellowship with loved ones,

Group: We praise thee, and thank thee, O Lord.

Leader: For the great mystery and the full glory of summertime; for the continuous procession of multi-colored flowers, for gardens where God is; for the flash of color on the wing of a bird flying to its nest and pouring from its tiny throat the harmonies of the universe,

Group: We praise thee, and thank thee, O Lord.

Leader: For murmuring streams and singing brooks, for silent rivers moving swiftly to the sea; for the marvelous obedience of the great sea to the mysterious word of thy law,

Group: We praise thee, and thank thee, O Lord.

Leader: For eyes to see, for ears to hear, for minds to know, and hearts to feel, the loveliness and meaning of the world,

Group: We praise thee, and thank thee, O Lord.

Leader: And so with hearts that are reverent, and desires sincere, unto the Father-Creator of this universe, unto him whose hand has created this loveliness, unto the God in whom we live, and move, and have our being,

Group: We unite ourselves,

We consecrate ourselves,

We dedicate ourselves. Amen.

—Lester Norris, in *Epworth Herald*. Copyright, Stone and Pierce.

TO THINK ON DURING THE DAY—

“Thou art with me . . .” This phrase from the Twenty-third Psalm can be *practiced*, during the hours of our busy days. We can learn to say in every experience: God is with me; I am with God. If it is a busy day of study or work—God is with me; I am with God. If it is an experience of pain or loneliness—God is with me; I am with God. If it is a disappointment almost too hard to bear—God is with me; I am with God.

(Sing: “Spirit of God, Descend Upon My Heart.”)

While walking to work or to school, to carry out an errand, or for a hike through the country, learn to repeat passages of Scripture:

“Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer.”

“Create in me a clean heart, O God, and renew a right spirit within me.”

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”

“He has set my feet upon a rock, and established my goings.”

“They that wait upon the Lord shall renew their strength.”

“Blessed are the pure in heart, for they shall see God.”

“Thou wilt keep him in perfect peace whose mind is stayed on thee.”

“Blessed are the peacemakers, for they shall be called the children of God.”

THE HEAVENS DECLARE

Lonely in splendor
Of looking at stars,
A shepherd grasped
His Olive rod
And spoke in trembling
And awe these words:
The heavens declare
The glory of God.

In his far thinking
The world was small,

The stars were lanterns
Upon the night;
He never dreamed
How vastly tall
The sky, what eons
Beyond his sight.

Astronomy
Has led us far
Above the hills
From star to star;
But even we
Whom knowledge fills
Know not how great
God's glories are.

—Keith Thomas, in *Epworth Herald*. Copyright, Stone and Pierce.

HUMBLE—

O God, keep us from feeling that we have found the ultimate disclosure of thy truth, the final pattern of thy will. Make us ever humble before thee, especially when thou hast done us the great honor to share thy thoughts with us. Keep us thy children in spirit as we are in power and deed. Amen.

—M. H. Bro: *Every Day a Prayer*.

A RESPONSIVE PRAYER

Eternal God, thou hast formed us for thyself and our hearts are restless until they find thee. Thou art the source of all that we need, our joy and our satisfaction.

As we seek thy presence during this hour of worship, reveal thyself to us again, we beseech thee, and make us aware of all that is Godlike and thine own in this world.

We pray this morning for a larger understanding of thy wondrous nature that our faith may daily be deepened.

Open our eyes to thy presence in every fragile color and star-strewn sky, in every laboratory and shop, in every honest and beautiful book, in every noble person who walks our city's streets.

For the great believers in thee we are deeply grateful: for all who have seen beyond the stars thy brooding spirit.

For all prophets who have shared with us their insight into thy holy will; for all scientists who labor in the knowledge that they are working with a dependable universe.

Grant that our own faith in thee may now be deepened.

Enable us now to believe in thee more deeply than we believe in anything else.

Let this faith express itself in the work we do at home and school, in

the kind of fun that we enjoy with one another, and in the lifetime goals that we set up for ourselves.

Let thy righteous and loving ways shine through all that we say and do, through Jesus Christ, our Lord. Amen.

—Clarence Seidenspinner, in *Workshop*, November 1946.

LITANY OF JOY AND HUMILITY

(arranged responsively)

Let us praise God in gladness and humility for all great and simple joys, and for the weak things of the earth which have confounded the strong.

For the gift of wonder and the joy of discovery; for the everlasting freshness of experience; for the newness of life each day as we grow older.

For the fireside and the intimate talks of friendship; for the little traditions and customs of the home; for meals eaten together in fellowship, and for all the sanctities of family life.

For games and holiday in the open air; for bright eyes and lovely bodies; for books and pictures and all our small possessions.

For children and the joy of innocence; for the joy of work attempted and achieved; for the joy of harvest and wedding feast.

For the trees in spring and the fruit blossoms; for the smell of the country after rain; for the green grass and the flowers; for the cloud and sun and hills and mountain streams.

For the joy which is born of sympathy and sorrow; for the joy of the lost soul finding love again; and for the joy of the angels of God over one sinner that repenteth.

For all pure comedy and laughter; and for the gift of humor and gaiety of heart; for all the Lord's merry-men, who have consecrated mirth with the love of Christ.

For all singers and musicians, for all who work in form and color to increase the joy of life, for poets and craftsmen, for all who rejoice in their work and make things well.

For all who have loved the common people and have borne their sorrows in their hearts; for all obscure and humble saints; for village priests; and ministering women, who have made life sweeter and gentler.

(In unison) For the image of Christ in ordinary people, their forbearance and their generosity, their courage and their kindness, for the glory of God shining in commonplace lives; for all holy and humble men of heart, in whom the loveliness of our Saviour Christ has been made manifest to the world. We give thanks and will give thanks forever more. Amen.

—*The Kingdom, the Power, and the Glory.* Oxford University Press.

ALONE GOD SUFFICETH

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things,
Who God posseseth
For nothing is wanting;
Alone God Sufficeth.

—St. Theresa (Translation by H. W. Longfellow)

THIS DAY AND EVER MORE

May the strength of God pilot us.
May the power of God preserve us.
May the wisdom of God instruct us.
May the hand of God protect us.
May the way of God direct us.
May the shield of God defend us.
May the host of God guard us against the snares of evil
and the temptation of the world.
May Christ be with us, Christ before
us, Christ in us, Christ over us.
May thy salvation, O Lord, be always ours
this day for evermore.

—*Saint Patrick's Breastplate* (A.D. 389-461).

THAT FRUITS ABOUND

O Breath from out the eternal silence, blow
Softly upon our spirit's barren ground;
The precious fullness of our Lord bestow,
That fruits of faith, love, reverence may abound.

—Gerhard Tersteegen.

GOD'S WILL

I know not why some things must be;
I am too small to clearly see
The why and reasons for my grief,
The cause of ebbs my life has flowed;
I cannot vision God's great plan
For life and every act of man.

I go to God not for relief,
But for the strength to bear the load
Of living bravely every day
And ever striving for His Way.

—Gene Reese, Scarritt College.

Section II:

ONE GOES
BEFORE ME
ON THE WAY

I WALKED TODAY WHERE JESUS WALKS

I walked today where Jesus walks—in my own home town, and over the restless globe. For Jesus walks everywhere. And He let me walk with Him, and see with Him.

The things I saw with Him! I shudder to remember. I kept asking myself, O God, how can such things be? But Christ only walked on, with that look of torture and sorrow in His eyes. Could any man ever love as much as He, I asked myself?

He saw students in the Orient and students in Europe, meeting classes in cold buildings—what is left of them. Each student being required to do one hundred hours of manual labor in reconstruction, in order to even remain enrolled as a student. "How," I asked, "can they do one hundred hours of manual labor and prepare their studies with no more to eat than they have?" How? How? How? I kept asking the God-man who walked beside me. He only walked.

I walked where Jesus walks today—And I saw people attempting to rebuild homes with nothing but their bare hands. I saw men laying brick, smoothing the mortar with their hands. There were tools, you see—but they all went to war.

I saw children everywhere, with empty plates, reaching up for food. Children so small that their little heads only just peeped above the soup table. And I saw their eyes. Oh, if I could only erase the image of their eyes from my mind. They held the empty tins up as high as their scrawny arms could reach, hoping, trusting, for food, and at the same time fearing there might be none. There has been none so much of the time, that they never know if they must expect relief from hunger.

Their eyes accuse, they plead and they trust you all at once. The things they have seen, the horrors and fears, the years of terror and war are all gathered within the wide stare of their eyes. O God, how can man bear to see the eyes of these children and go selfishly on, contracting schemes to gain more power, more money, more war? Again, I blurted out to the Christ beside me, "How?" How can such things be? But my companion was weeping for the children He had seen, and He only walked on.

And then, as if by contrast, we came to familiar scenes—scenes that were contrasts within themselves. I saw happy, laughing, running, playing American children, so full of life and energy that their feet seemed to be given wings. And I thought of the children of Europe and Asia, too tired to move about—much less to play and run.

I saw happy, laughing, gay American students, their minds too occupied only with what they were doing at the moment, and again my vision went back to the students of Europe and Asia. And, suddenly, I clutched the sleeve of my companion. I reached out to ask Him again, "How?" "How can this thing be?" But the God-man was no longer beside me. I was alone with only the remembrance of what I had seen. I knew why He had left me. This Christ, this sorrowing man of Galilee, had left me to think the thing through for myself. The phrase, "How

can this be?" was still blazing across my brain. I was feverish from asking it.

A strain of music came to my ears, and I heard the words, "O Brother man, fold to thy heart thy brother," before it is too late. My question was answered. All that I had seen could very well be because I was at fault. The answer to my scorching question was not in the people I had seen. Not in the faces and eyes of those children. Not in the Christ companion, but in me alone. "Knowest I have no hands but thine to do my work today?" I knew now why Christ was so sad. You see, I HAD FAILED HIM.

—Marjorie Lasley.

JESUS—A MAN OF WORK

One way in which Jesus interpreted his mission was to say that he came to "work." "My father," he told his disciples, "worketh hitherto, and I work. I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 5:17; 9:4). The work of the church in its community is the unfinished work of Jesus—to turn the thoughts and the hearts of men toward God and toward one another, to proclaim the good news that we are made for fellowship and in fellowship may find joyful and complete fulfillment of our lives, to enlist every person in his greatest vocation—that of being a co-worker with God.

God is at work in your community—tireless, undismayed, undefeatable. You do not know his purposes fully, but this you can know with certainty—he blesses the pure in heart, the humble, the meek, the merciful; he gives strength and rejoicing to those who hunger and thirst after righteousness, who seek peace and pursue it, who take risks for the sake of justice and brotherhood. Growing discontent with snobbery and segregation and sectarian division is his Fatherly spirit disturbing your ease and complacency. When you desire bread and health and freedom and equality for all your neighbors, it is God who stirs the desire and gives you no peace until you work with him to bring these good things to the whole community. By a hundred signs, he keeps telling you that he is not less the Father of your neighbor than he is your Father, and that your neighbor is Everyman. The person farthest removed from you in appearance and upbringing, in character and disposition, belongs nevertheless to the indivisible family of God, and nothing you can think or do or hope or fear can actually separate you from any of those who, like yourself, dwell in the all-comprehending love of the Father. This religious insight is well expressed in an old Sanskrit poem:

In thee, in me, in all men,
There dwelleth the One God:
In all he suffers,
And he suffers for all.
In all, everywhere,

See thyself.
Abandon this thy ignorant conceit,
Which holds that thou
Art separate from other men.

One of the words God speaks to us all with more and more weighty emphasis is this—to preaching and teaching, to worship and praise, we must add the costly redeeming deed. When the peoples of the world, from the Far East to the Far West, ask for bread and brotherhood and beauty, we must work with God to see that they have bread and brotherhood and beauty, and we cannot take the cheap way of giving them the stone of fair but futile promises. He, the Worker, invites us to labor with him through the dedicated fellowship that we call the church, so that in every community people may love him with all their hearts and minds and their neighbors as themselves, and thus attain fullness of life.

This, then, is the chief vocation of each one of us, our holy calling. Whether you become manager of a cooperative or owner of a factory; minister or teacher, lawyer or farmer, carpenter or poet, ditch-digger or housekeeper, your true vocation, to which God urges you to bring all your talents and powers, is to be a co-worker with him in the continuing creation of a fair and neighborly society, pervaded by reverence, bound together by brotherly love.

A great and sober urgency is in this calling.

—Fred Wentzel: *Once There Were Two Churches*. The Friendship Press.

HE COMES

As one unknown and nameless He comes to us, just as on the shore of the lake he approached those men who knew not who he was. His words are the same: "Follow thou Me!" and he puts us to the tasks which he has to carry out in our age. He commands. AND TO THOSE WHO OBEY, be they wise or simple, he will reveal himself through all that they are privileged to experience in his fellowship of peace and activity, of struggle and suffering, till they come to know, as an inexpressible secret, who he is.

—Albert Schweitzer.

JESUS' TEACHING ON LOVE

LEBAN: What did he teach?

MARY: Why—to—love your enemies—never to judge or condemn anyone—to be forgiving. And to make life as easy as you could for other people.—To live for a purpose in which you believe and never let anyone keep you from your belief—not even your own family. You must be willing to die for it. And not to be afraid of people who—who kill the body. Because, after that, there is nothing they can do. And to be kind to little children. (A pause in which she feels she must make this last point dreadfully clear—and searches for the right words) And to remember always that human life is beautiful—and noble—because it

houses God. I mean—when you degrade or dishonor human life—you degrade or dishonor God—That was all he taught.

LEBAN: Has anyone ever tried it—to live the way he taught?

MARY: I don't think so.

LEBAN: Might be interesting to see what would happen if they did.

MARY CLEOPHAS: It's too simple.

MARY: You know, I think that's what caused all the trouble. They could not understand it was all just as simple as that. That there wasn't something behind it. So they accused him of trying to attack the government.

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ACT LIKE A SON

Jesus said that men had only to believe the wonderful news for it to be true; they had only to believe that they were sons of God to be sons of God; they had only to believe that God was their Father, to find him their Father. That was all: only to believe. But for Jesus to believe was to know. With this wonderful news Jesus went to Capernaum, on the shore of the lake of Galilee. Round about that city he proclaimed his message: and crowds flocked to him. Sometimes he spoke to them inland, sometimes by the side of the lake. The substance of what he said was this: "The Kingdom of God is coming now. To enter it you must become a son of God. To believe you are a son of God means you must act like a son of God. But chief of all it means this: that you must trust your Father utterly, and behave to every man as to a beloved brother, knowing that he also is a son of God."

—J. Middleton Murry: *Jesus, Man of Genius*. Harper and Brothers.

LIFE'S RESPONSIBILITIES

Jesus' dominant desire was to know and to do what his Father wanted him to do. As he matured, increasing in wisdom and stature and in favor with God and man, Jesus reached an unalterable conviction that his Father desired him to live as a loyal member of the divine family. Many a day and many a night he pondered over the meaning of the ancient commandments to love God and to love neighbor. And because he fathomed such depths of God's love, he perceived deeper meaning in love-of-neighbor, keener insights into the nature of love and profounder understandings of the significance of neighbor. Then he was able to realize that all of life's responsibilities may be summed up in the first and second commandments. . . .

Jesus was true to this way of God. He lived every day as a good member of God's home. He loved God more than he valued his own physical life. He loved people enough to serve them at the risk of his life. And on the cross he carried love of enemies to its ultimate extreme. This is his way: live today as a good member of God's home, run the risks, take the consequences, trust God.

—Kirby Page: *Now Is the Time to Prevent a Third World War*. Used by permission of the author.

A GREAT CAMPER

Jesus would make a great camper,
He loved so the out-of-doors—
Mountains and sparkling blue waters,
And campfires on sandy shores,
Hikes along dusty brown roadways,
A friend or two at his side,
Talks when the cool shadows lengthened
And the sun melted into the tide.

Jesus would make a great camper
Because he loved people too;
Campers of all kinds, all races
Would find him a comrade true.
He had a way that was thoughtful,
Courageous and glad and free.
Should he appear on these camp grounds,
An all 'round good camper he'd be.

—Louise Benkenstein Griffiths: *The Way of Jesus*. Abingdon-Cokesbury Press.

THE WAY OF THE HOME

(Read Romans 6:8, 26-39.)

The way of Jesus is the way of the home. God is Father and all peoples belong to his family. God is love and all high religion may be found in love of him and love of his people. The primary obligation and the supreme privilege of every man is to live as a good member of God's home. (Matthew 5:1-16; 6:9-13, 33; 7:13-14, 21; Mark 12:28-31.)

Jesus knew that divine affection is infinitely more tender and solicitous than human love can be. Every child is precious to the Father, every individual of every race and every class. The love of God embraces all of his people, weak and strong, ignorant and wise, evil and good. A human mother bending in compassion over an afflicted baby only faintly reflects the yearning of God as he weeps over the people of every Jerusalem. An agonized father by the side of a son who has committed a shameful crime portrays but feebly the anguish of God as he beholds his sons living like hogs in a far country. God's love is all-embracing, ever-continuing. Nothing can bring to an end the love of God for any one of his children anywhere.

—Kirby Page: *Now Is the Time to Prevent a Third World War*. Used by permission of the author.

CHRIST OF THE UPWARD WAY

Christ of the upward way, my guide divine,
Where Thou hast set Thy feet, may I place mine;
And move and march wherever Thou hast trod
Keeping face forward up the hill of God.

—Walter J. Mathams.

JESUS

In the reign of Tiberius Caesar a great teacher arose out of Judea who was to liberate the intense realization of the righteousness and unchallengeable oneness of God, and of man's moral obligation to God, which was the strength of orthodox Judaism, from that greedy and exclusive narrowness with which it was so extraordinarily intermingled in the Jewish mind.

This was Jesus of Nazareth, the seed rather than the founder of Christianity . . . a being, very human, very earnest and passionate, capable of swift anger, and teaching a new and simple profound doctrine—namely, the universal loving Fatherhood of God and the coming of the Kingdom of Heaven. He was clearly a person—to use a common phrase—of intense personal magnetism. He attracted followers and filled them with love and courage. Weak and ailing people were heartened and healed by his presence.

This doctrine of the Kingdom of Heaven, which was the main teaching of Jesus, . . . is certainly one of the most revolutionary doctrines that ever stirred and changed human thought. . . . For the doctrine of the Kingdom of Heaven, as Jesus seems to have preached it, was no less than a bold and uncompromising demand for a complete change and cleansing of the life of our struggling race, an utter cleansing, without and within. . . .

—H. G. Wells: *The Outline of History*. Reprinted by permission G. P. Wells.

THE CHALLENGE OF JESUS

To find God in the organization of the cosmos, in the beauty of creation, in the moral order of the world, is good. But as some of us know well, all that can leave a man untouched in the personal depths of his life. What happened to the disciples, however, cannot leave a man untouched in the depths of his life. For there swam into their ken the strongest, loveliest personality the world has known, and they looked at him until they began to look through him and to see the most significant thing ever seen in the religious history of man—God there. The best life we know, they said, is supremely the place where we can see God. Not simply in the organization of the cosmos, the beauty of creation, the moral order of the world but here, in the mercy, saviorhood, love, and will of Christ, here—though it be the most daring assertion ever made about Deity—is revealed God. What is highest in human life, revealed in Christ, they said, is deeply grounded in the universe; God is like that. . . .

—Harry Emerson Fosdick: *Living Under Tension*. Harper and Brothers.

DESIGN FOR LIVING

Jesus said, "I am the Way
That leads men home to God."
The way of faith, the way of love;
This is the path He trod.

Jesus said, "I am the Truth
Revealing God to men."
Believe in Him with all your heart
And know God's truth again!

Jesus said, "I am the Life
Which brings men strength and power."
Oh, seek Him now, and learn His way
That you may face this hour!

Jesus said, "Only by me
Can men their God contact."
Accept His help, receive Him now,
Make faith in Him a fact!

And then, you'll know the secret
That Christ can bring to all—
The secret of effective life,
Let this your life enthrall!

—Hoover Rupert.

LIKE JESUS

To earn daily bread with the work of your hands,
To be one with the low of all classes, all lands,
To stand for the truth when no one else stands,
This is to be—like Jesus!

To leaven the life with the unselfish deed,
To hoard not a treasure but scatter like seed
That will grow to be harvests which multitudes feed,
This is to be—like Jesus!

To prefer the pain of the heavier load,
To follow the rougher and steeper highroad,
Where the outcast and sinner have made their abode,
This is to be—like Jesus!

To endure discomfort and poverty's lack,
To live with the friends who are foes to your back
And welcome the torture of tyranny's rack,
This is to be—like Jesus!

To pity the wealthy, the sleek, and the great,
To give kindness for cruelty, forgiveness for hate,
And then gladly accept the criminal's fate,
This is to be—like Jesus!

To turn from success with glamour and gloss,
To lose the world's honor, and welcome the loss,
To turn down the triumph and take up the cross,
This is to be—like Jesus!

Vincent G. Burns.

WHO ARE YOU, JESUS?

Who are you, Jesus?
I am the Light of the World,
I am the Water of Life,
I am the Good Shepherd,
I will see you again and your heart shall rejoice,
And your joy no one taketh away from you.
These things have I spoken unto you that my joy
may be in you, and that your joy may be full.
The fruit of the Spirit is joy.
And God is like that.

—Source Unknown.

BY AN ANCIENT SEA

Here, on this sunny shore, in simpler days,
A Wise Man walked, communing with his friends.
He loved these quiet waters and the flowers
That flecked those fields with blue and gold. What hours
Of thoughtful talk were theirs—of Him who sends
Earth's summer beauty; of the varied ways
Of human life; and of the life to be.
They understood his words—those simple men;
No futile argument or sophistry
Ensnared and vexed their minds. Oh, that again
This Man might talk to us and know our needs!
Alas, his voice is drowned by jangling creeds!

—Thomas Curtis Clark. Used by permission of the author.

TWO WHO DISCOVERED JESUS

The two brothers heard the sound of sandals crunching on the beach. Turning, they saw Jesus walking toward them from the direction of Capernaum. Their eyes lighted up with joy as they saw him.

He hailed them. He had not come simply to pass the time of day with his friends. There was work afoot: a great adventure to face. Herod had thrown John the Baptist into his dungeon. Jesus saw that the way to overmaster Herod was to call to himself as a group the young men who had already at Bethabara by the Jordan at the Baptism linked themselves first to John the Baptist and then with Jesus himself. He was going to call them to give up everything else and come with him, so that he could inspire, teach, and train them.

To do this, he must take his little group of friends to walk with him day by day in the open air; to talk together as they broke their fast on

the hillside; to debate as they went along the sheeptracks to heal and teach the people.

"Come," cried Jesus to Simon and Andrew, who stood there net in hand, "come and follow me. I will make you fishers of men."

Their young hero-worship flamed up in response. To be with him was their greatest joy. They understood little, so far, of what he wished them to do or say or be. He himself was the power that drew them. Without more ado, Andrew and Simon waded ashore, hung up their nets to dry, and started along the beach with Jesus. A little farther along were his other two friends, James and John. The two young sons were sitting in their father's boat as it rocked quietly on the water. Their father, Zebedee, was with them. Their heads were bent over their nets, which they were repairing with fine, strong thread and a special netting needle. They were closing up the rents made by the night's fishing. Looking up, their faces, too, came alive with a thrill of hero-worship as they saw their friend and leader come striding along the lakeshore.

"Come," he called to them, "follow me. I will make you fishers of men." Zebedee and his wife were warm-blooded Galilean Jews, who were a-tingle with enthusiasm for the kingdom of God and already knew something of what Jesus meant to their boys. So young James and John leaped over the gunwale of the boat and splashed ashore to join Jesus and Andrew and Simon.

What called the four young men, two of them little more than older boys, to leap at the chance of being with Jesus all the time and of facing life and even death in his company? Not just what he had to say, for they knew little enough of his teaching yet; but the Man—his strong, fearless mastery, his simple, courteous loving kindness; his radiant power, irresistible as sunshine.

To be with him was in itself to them the greatest adventure. And every day they were to learn something new from the Master.

Just as Zebedee had taught his sons, James and John, the trick of the tiller and the sail, the fall and the pull of the net, the ways of the fish and the play of the water and the wind on the boat; so Jesus began that day to open the lives of these young men to the breath of the Spirit, as their sails were spread to the breezes of the lake, and to teach them to be Fishers of Men.

—Basil Mathews: *A Life of Jesus*. Harper and Brothers, Publishers.

WE COMMIT OURSELVES TO JESUS

Sat night.
The ultimate commitment we can make is to Jesus of Nazareth. And who is Jesus?

Why was Jesus so powerful? How does it happen that this Palestinian carpenter, born back yonder in an obscure country, has become the great figure of all the ages, measured not simply in terms of the people who believe that he is related to God, but in terms of anybody who knows what world leadership is? How did it happen that the poor, the rich, the captives, and the kings, the common folk, the people of every color, of every clime, of every century, those who seek only power

like Napoleon, all of them look to him and say, "He is the great one"? How does it happen that the great music, sculpture, painting, and poetry were inspired by his life? How does it happen that any man looking candidly at the world, has to say if asked who is the greatest leader in the sense that he influenced more men, their conduct, their actions, their thinking, the course of world events, that Jesus stands out supreme above all others? Why is it that the people of other religions, who will have none of the West and none of our Church, still learn to love him?

I believe it is in part because of his joy. Medieval pictures of our Lord paint him as rather effeminate, with a crown of thorns jammed upon his forehead, a trickle of blood coming down across his cheek, his eyes raised appealingly, helplessly to heaven, a man of sorrows, pathetic. That is a one-sided view of Jesus. He was a man of sorrows and acquainted with grief. But that was not all, he was a man of wonderful and tremendous joy, naturalness, and sanity.

Jesus had not simply joy alone but sympathy. His sympathy leaped every bound. He didn't extend it just to his friends or the people of his color or the people he agreed with, but to all. And Jesus' sympathy never wore thin. We are always sympathetic the first time we hear a story of trouble. But what about the fifth or hundredth time?

Jesus' sympathy never tore anybody down. It was never a doleful sort of thing that undermined morale. When he came into a situation, Jesus sympathized in such a way that it bucked people up. Jesus gave them the ability to take their difficulty, walk away with it, and make something of it.

Consider Jesus' sheer capacity. People could not resist him. Soldiers came to arrest him. They were Roman soldiers who were trained to do a disagreeable task, not to pay any attention to people's feelings or sufferings, but to do as they were told. They made the mistake of stopping on the edge of the group, and they listened. They went away without him. When they were asked, "Why didn't you do your duty?" they answered, "Never a man spake like this man." Jesus seems to have penetrated into the warp and woof of life. He knows what is in man.

Finally, Jesus had courage. When it came to the place where it looked as if he either had to go to Jerusalem and risk being crucified, or not go, he set his face, like flint, to go to Jerusalem. He was crucified.

Now is that all? This Jesus was a great teacher, a wonderful personality, an irresistible genius who went to the Cross on behalf of his ideal and died. Is that it? This is the conclusion for millions of people in our country; and it was the conclusion for all of us at one time or another.

But there are two things the matter with this assessment of Jesus. First of all, if that had been all, we would never have heard of him. You see, when that was all for the disciples, they were done. Two disciples were going to Emmaus. Their hopes were defeated. They were saying the crucifixion had robbed them of their leader. He couldn't be the Messiah or he wouldn't have died. Then, two or three weeks

later we find them back together again and utterly different men. Whereas they had been trying to use Jesus in the days of his flesh, now they had given themselves away to him to be used. They were selfish before, but not now. They were afraid before, but their fear is gone. Before they had no message. Now they have an irresistible message. Now they are a fellowship. Now they go and outlive, outthink, and outdie their generation.

Now what caused all this? Something happened. Well, they said, "Believe it or not, Jesus came back! he didn't die." Were they looking for his return? You know they were not if you have read the New Testament. They were frightened when he did return. Thank God for Thomas, who said, "I won't believe this thing; it's too good to be true. It can't happen. I won't believe it unless I put my finger into the palm of his hand and thrust my hand into his side." Now the Scripture does not say that Thomas ever did that. But it does say that when he came into the presence of the Risen Lord, he was convinced; and he said, "My Lord and my God."

Now, of course, it could be that this was just a delusion. Can you quite believe that all the influences for good and nobility in the world that have come out of the Christian Church and out of this experience of the disciples, came out of a delusion? If you do, it seems to me that you have to believe that grapes grow on thistles, that good fruit grows on an evil tree. This world, then, is like *Alice in Wonderland* and not as the scientists tell us, dependable and orderly. I cannot believe that any men could convince themselves against what they *knew* was true and transform themselves into saner, nobler, finer men than they were before.

The other thing could be true, that the Resurrection was a fact. I believe that the Resurrection happened, not simply because of what it did to the disciples in the long ago but because others also experienced the Resurrection down through the ages. This tremendous experience was not simply for people who walked with Jesus in the days of his flesh, but for people who never walked with him—Paul, Augustine, Luther, Savonarola, John Calvin, John Knox, John Wesley, and a host of humble people from that time to this, and of whom I must count myself one of the least. And yet I bear my witness.

I must witness that I believe it, not because of what it did to the disciples simply, but because I have to confess, if I tell the truth, that whatever there is of strength, of goodness, of purity in my life I owe to him. He comes to me not simply as one who died upon the Cross as the end of a good life, but as a personal presence in my own life, the Risen Lord, the Son of God. He asks for our commitment. And in giving it we find our fullest power and freedom.

There is another reason why I cannot believe this is all. This reason arises out of Jesus' own teaching about himself. Jesus said strange things about himself—things that if you put them on the lips of anyone else who ever lived, they would sound strange, abnormal, sacrilegious. Imagine Gandhi saying, "He that hath seen me hath seen the Father."

Imagine St. Francis of Assisi saying, "I am the door." Or Lincoln saying, "I am the way, the truth, and the life."

Now you may say to me, "These things seem to be strange on his lips too." My reply is that you don't know him well enough, that's all. You must get better acquainted with him. As you get better acquainted with him, I think the same thing will happen to you that happened to his disciples. They did not begin thinking about him as the son of God. They thought about him as a teacher, as the best, most interesting person they had ever met, as one they wanted to be with, as one who had the relief for their nation, as one who made better people. Then they called him Rabbi, and then Messiah. Finally after the Resurrection, when they had to admit that he was there and wasn't gone, they sought for words to match their experience of him. They called him King of Kings, Lord of Lords, the son of God.

We come to the other idea: perhaps Jesus was what he said he was. Perhaps he was what the disciples said he was. Perhaps he is the expeditionary force sent by Almighty God to land upon the enemy hell's country of our lives, to release us who are shackled by fears and momentary desires into life and victory; for we cannot release ourselves. . . .

The world's supreme need today is not only great leaders. It is also multitudes of little folk, such as you and I, persons who are committed.

Let us commit ourselves to this Christ.

—R. C. Raines. From the report of the Methodist Student Conference, Urbana, Ill., 1949.

WHAT IS IMPORTANT?

One day a bewildered youth came to the Master and said, "What must I do, good Master, to gain favor in thy sight?"

"First, you should keep the commandments."

The youth look puzzled. "Which commandments do you mean?"

"You shall not murder, commit adultery, steal or bear false witness. Honor your father and your mother; love your neighbor as yourself."

"But these things are just force of habit with me. I learned them when I first started to Sunday School and I've always just kept them. Is that all I have to do?"

"What else, my son, have you done toward living a Christian life?" asked the Master.

"Well, I do what I was always taught. I never murdered anyone. That's against the civil law, anyway, and so is stealing; and I honor my father and my mother, and I think I love my neighbor as myself. I go to church nearly every Sunday and I've read in the Bible. I try to help other people. But I don't feel like I've succeeded."

The Master said, "My son, you must put your service to the church—your life as a Christian—above all. Everything else must be second."

The youth walked away sorrowfully, for he thought of all his school activities, his social affairs, the big party Saturday night, various clubs, and all the things asking for his time—things that were so important to him.

—Barbara Cochennet, in *Power*, January 6, 1947. National Conference of Methodist Youth.

LIVING REPRESENTATIVES

The world has us sized up as not being very powerful. But it underestimates our Christ, as it has always done. It does not know that He had issued the crusading orders.

He walks the streets and drives the roads today looking for strong-hearted people who can transform and revolutionize this world of ours.

This battle will be as grim and real as the one that we fought as combatants. It will take a different kind of courage and thinking, but it will take all that we have and are.

Christ needs living representatives of His Body in your local church and community. He needs hands, feet, eyes, minds, hearts, souls with the zest and enthusiasm that men of old had when He called them. If He finds us responsive, the old miracles, many times increased, will be re-performed.

Christ is looking for the GI's of His way who will do the slogging, the marching, the sweating, the training to put on the Christian offensive that He has ordered.

Our Father, give us the consecration of life energy that Jesus had. Give us His urgent sense of mission and the tremendous strength of purpose. Then give us the victory over the world of evil we stand against. Amen.

—From *Power*. National Conference of Methodist Youth.

CONVERSATION

Might not this conversation between Jesus and Simon be between him and you?

"Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren." Luke 22:31-32.

Stop here and think out your answer to someone seeking for life. Remember your first commitment to Christ.

Where was it?

What happened next?

What did you promise then?

—habits?

—time?

—money?

What did you want to do for Christ?

Now take stock of yourself.

How much have you done?

How are your habits?

How have you used the past month?

How many persons have you talked with about Christ and opened up to them the door to this companionship?

Dear Lord, forgive our neglect. We would let your spirit flow through us. Use us to strengthen our brethren. Amen.

—Marianne Smith, in *Power*, October 22, 1948. National Conference of Methodist Youth.

I MET THE MASTER

I went walking and I met the Master.

"I am glad we have met," said I.

"Have we met?" said he.

I brushed the golden poppies with my foot. "You are as real to me as that."

"Is that all?" he said.

Then I looked at him afresh because of this tone of his, and hesitated, unsure what else to say.

"I have wished much to meet you, good Master."

"When they wished to share my 'throne' I asked them if they were able to share my 'baptism' and my 'cup.' Very lightly they declared that they were able! And you have wished to meet me. Are you able?"

I glanced upward. The sky's blue eyes were watching. The wind shook a tree and waited. All seemed very still . . . except that my heart within me gave one strong throb. I did not know if it were of expectation, defiance, or defence.

"I do not understand," I said. "Here you are, Master, and we have met."

"Then you have met fire. Are you burned?"

"Master?"

"You have met pain. Do you suffer?"

"Master, what—?"

"You have met the lightning, the earthquake, the whirlwind. You are shaken, riven, if you have met me."

So he turned his back and went.

And the golden poppies were about my feet. I saw them, for my eyes were downward as I wondered what he meant.

—Oswald McCall: *The Hand of God*, p. 55. Harper & Bros.

HANDS OF A CARPENTER

A friend's hand in mine, as we knelt together in prayer, has meant more to me than most of the sermons that I have ever heard.

Jesus' hands built houses and shaped plows. Today the world needs people who can beat swords into plowshares and rebuild shattered civilizations.

Jesus' hands quieted storms on the sea and in the hearts of men. Today, in the midst of storms of hate, prejudice and misunderstanding, the world needs people to quietly build for peace.

Jesus' touch brought healing to the multitudes. Today the peoples of the world desperately need healing of body, mind and soul.

Jesus' outstretched hand offered rest to the weary and pointed the way to God. Today Christians must blaze a new way for the world, the way of love, peace and brotherhood.

Jesus' hands, pierced by nails, were offered as a sacrifice for your life and mine. Today if we would follow him, we must completely sacrifice our lives to the building of his kingdom. "Christ has no hands but our hands to do his work today."

Father, cleanse our hands for thy use, guide their clumsiness and make them beautiful. We would give them and ourselves completely to thy will. We pray in our Master's name. Amen.

What can I find to do today?

—From *Power*, June 10, 1948. National Conference of Methodist Youth.

IF JESUS SHOULD—

If Jesus should tramp the streets tonight,
Storm-beaten and hungry for bread,
Seeking a room and candlelight
And a clean, though humble bed,
Who would welcome the Workman in,
Though he come with panting breath,
His hands all bruised and his garments thin—
This Workman from Nazareth?

—Edwin Markham: "If Jesus Should Tramp." Reprinted by permission.

DO I THINK OF CHRIST

"What do you think of the Christ?" Matt. 22:42.

I think of him as the man of stainless life. It has been estimated that since the dawn of history sixty billions of people have lived in our world. In all that unthinkably vast multitude, one has the faultless record, the Christ. I am constrained to follow him, haltingly but confidently.

I think of him as an ever present companion. "I am with you always," he declared. "That," said David Livingstone, "is the word of a Christian gentleman, and therefore a word to be trusted." It is a mystery and an actual and thrilling experience.

I think of him as the great teacher. Still he speaks with authority and to obey him is to find life at its best.

I think of him as the savior. In his cross I glory. I rejoice to be one of his fellow workers to the end that God's will shall be done on earth as it is in heaven.

I think of Christ as the supreme expression and revelation of the eternal. "God was in Christ." So the universe is friendly.

I will be his disciple always.

Lord God, in these crucial times when doubt haunts many a heart, when fear stalks abroad, and when the mocking voice of the cynic is heard, may we have rich measures of the faith of Christ, the courage of Christ and the victorious devotion of Christ.

I will tell someone else what I think of Christ.

—From *Power*, June 28, 1948. National Conference of Methodist Youth.

TAKE MY LIPS

"For I am a man of unclean lips, and I dwell among a people of unclean lips. . . ."

Read Isaiah 6:1-13.

Either we have committed our lips to God or we haven't. Have we?

said, "Lord, take my lips and speak through them"? Are we telling others of Christ and His kingdom?

Think how much influence is exerted by a person's mere presence, without his saying a single word. How much greater this influence must be when the power of words is added!

The things we say may bring happiness and joy or disappointment and grief into someone's life. Isn't it important that we be good stewards of our lips?

A Chinese proverb says that our lips can speak words whose speed can outstrip the steed. The words we say can travel so far and so quickly that they can never be recalled.

Without thinking, we often say things that hurt our friends, our parents, our roommates. And then we're sorry, but it is too late.

Today let's watch our words. When the temptation comes to make an unkind remark, think:

"Take my lips and let them move
At the impulse of Thy love."

—From *Power*. National Conference of Methodist Youth.

TO SEEK LIFE ABUNDANT

"Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back." Luke 6:38.

As we seek to tie religion and life together by focusing our attention on the Christian way of life, let us pause to examine prayerfully what our needs and our objectives in religious living should be. We need to meditate at some length in silence on the full, challenging implications of each need we have. Perhaps you can add others.

. . . to deepen my own spiritual awareness by rethinking my own faith and its applications in each day of living, with all its complex situations.

. . . to consecrate myself wholeheartedly to the service of God, dedicating my talents, abilities, and education as my brick in the on-going construction of His kingdom.

. . . to seek strength and guidance for my job in the youth fellowship program, realizing that individual persons do matter and that I have a great opportunity to help make religion-in-life become a reality.

. . . to extend myself humbly, yet with genuine Christian concern, to others, that I might share with them a measure of the fullness which I have found in Christian experience.

. . . to keep before me as my daily reminder, "I am come that they might have life and that they might have it more abundantly."

—Bob Payne, in *Power*, August 17, 1947. National Conference of Methodist Youth.

BE YE THEREFORE PERFECT

Michelangelo was working on a statue when some friends visited

him one afternoon. A month later they returned and found him still working on the same statue.

"Why, what have you done since our last visit?" one asked.

"Oh, I've smoothed a line here, polished an arm, taken a few flakes of marble from the forehead, etc.," replied the great artist.

"But those are only trifles. Is that all you have done?"

"True, they are but trifles," Michelangelo gravely responded. "But trifles make perfection, and perfection is no trifle."

—Story submitted by Virginia Stafford.

—BUT THINE OWN

He borrowed. A boy gave Him the fish to feed the multitudes; someone loaned Him a donkey to ride; He borrowed a room for a meal.

What do we have to lend Him? Every moment of our lives, each deed, each thought, each word should be a gift to our Lord Jesus. We can loan our strength to be used in finding food, clothing, housing for His people—all of His people. He can use our friendliness in drawing people to His way of life. He needs our talents as doctors, pastors, missionaries, mothers, teachers, farmers, mechanics. He needs our minds and hearts to solve the problems which beset His world today.

The things you lend Him today will be returned a hundred-fold in personality and character.

O Lord, take the best that we have—all that we have. Use us today. Our spirits and talents are no longer ours. We give them for Thy use. Speak and love and live through us.

—Robert Tuck, in *Power*, February 3, 1947. National Conference of Methodist Youth.

We give Thee but thine own
What e'er our gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.
Amen.

THY HANDS LAID ON ME

"Did ever you see such a sight before;

I know the Lord's done laid His hands on me.

King Jesus preaching to the poor;

I know the Lord's done laid His hands on me!"

The people who lead the world are the people who are sure of themselves. One person who can say, "This one thing I know," is worth a thousand who can argue only from theory.

Christians have always been that way. Peter before the court in Jerusalem—Paul before the emperor in Rome—standing until death from their faith in God; they knew His hands had been laid on them.

Men and women are in the ministry of the church today, serving in

ing down positions of personal gain elsewhere, have been laid on them.

Did Albert Schweitzer leave fame and fortune to go to Africa? He knew the Lord had laid His

ill stand when all is said and done in your youth who feels within himself the irresistible invisible strength of the Lord's mighty hand, built on the foundation of the universe; he cannot

or certainty that Thy hands are laid on me. I cannot stand alone, but I can stand with Thee. Touch me so that I may touch others and awaken them to new life. Amen.

—George Harper, in *Power*, February 20, 1947. National Conference of Methodist Youth.

TOWERING?

In a recent book, the author remarks, "Such a city as Washington or Pittsburgh needs at least one Gothic edifice to tower above the legislative halls or the marts of trade, reminding busy men that God is first in all human life."

Never before has the need been greater for Christian young people to tower above the average school day or week-end activities, reminding other youth that God is first in all human life.

Do you tower above the crowd in your refusal to cheat on an important examination?

Do you tower above others because you extend kindness and love to all those about you?

Do you tower above the impure thoughts and conversation because you are sincerely attempting to follow the teachings of Jesus?

—Norton Wey, in *Power*, September 6, 1949. National Conference of Methodist Youth.

MASTER, IT IS GOOD FOR US TO BE HERE

He had led his closest friends up on the mountain. They saw his face shine brightly while he prayed. For a moment they were caught up with him in the glory of God, and they longed to remain where they were, to linger on in exaltation.

Were they not right? Do you not also feel this great desire to shut yourself up in communion with God, once you have entered into it? It is none too often that you enter! When once you have left behind the cares of the earth and sought the "one thing needful," why so much haste to descend? Would it not be better, while contemplating the Master, to forget the existence of a complicated world, and men who seem bent on self-destruction? Cannot one set up one's tabernacle on the mountain?

But the Master knows well why he has come. Down there in the

plain the epileptic boy awaits him, with his unfortunate father and the helpless disciples, and the excited crowd already hostile and sarcastic, more ready to mock than to believe. He sees already in the future that other mountain which he must climb for having wanted to turn toward mankind, for not having confined himself to contemplation and prayer. It will not be "good for him" on Calvary. Nevertheless he will climb it, as he now descends from Tabor, for the salvation of the world.

Remember this when all your efforts to help or convince your brothers appear vain, and when you think, "How good it is to be concerned only with one's own soul and turn oneself entirely toward heaven!" Remember that your own Master did not wish to remain—neither he nor his disciples—there where all was "good."

—Phillipe Vernier: *Not as the World Giveth*. Fellowship Publications, New York.

Section III:

**OPENING WINDOWS
OF PRAYER AND
BIBLE READING**

PRAYER

Be not afraid to pray, to pray is right.
Pray, if thou canst with hope, but ever pray,
Though hope be weak,—or sick with long delay.
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou canst not pray,
Then pray to God to cast that wish away.

—Hartley Coleridge.

PRAYER FOR TODAY

Let us pray:

Father, we thank you for parents, family, home, friends, loved ones, teachers who help build a foundation for us.

Thank you for mountain-peak experiences that lift us above petty jealousies and prejudices. Father, for these mountain-peak experiences, we are willing to go through the valley. Thank you for giving us spirits that can be excited. Thank you for making us emotional, for great and shivering excitement—and for steadyng us by being within us a core of calm.

Lord, make us fearless and loving; penitent, but progressive. Lord, move us, we pray. Help our love to be on such a high plane that it can never again be cheap and despairing.

Father, thank you—

for laws that help to guide men, and for men who live above man-made laws.

for the bravery, devotion, and dedication of some of thy servants.

for putting so much of thyself into some people that it just overflows into the rest of us.

O Lord, we are grateful.

So fill us with thy spirit that we will love him who hates us, that we will love even him who hates thee.

Take our bodies, take our brains, take our selves. Use us. Squeeze us dry—fill us again; and use us as channels, or funnels, through which thy love may flow to all mankind.

God, bring us home to thee. In Christ, Amen.

—Bill Wells, in *Power*, January 8, 1951. National Conference of Methodist Youth.

TO EACH HIS OWN GIFT

There are, of course, varying degrees of spiritual capacity. The temperament of a Thomas a Kempis, a George Fox, a Saint Theresa, is not that of every person. The spiritual experience of souls of unusual sensitiveness can doubtless never be that of men and women of very different temperament and environment. But that does not mean that a genuine spiritual experience, and actual fellowship with God, is not possible to everyone. There were the widest varieties of religious experience in the first company of twelve men whom Jesus called to be his Disciples. Matthew's experience never took on the character of that of John. It was none the less as real. The business man, the laborer, the farmer, the housewife, necessarily absorbed in a variety of practical concerns, without perhaps a great gift for expression, nevertheless may have as real and genuine a spiritual experience in their fellowship in purpose and spirit with Jesus as has ever been had by anyone.

—H. E. Luccock.

ONE STEP AHEAD

O Lord most high and very near, to whose mind the past and the future meet in this very day, hear us as we pray.

The great questions that stand unanswered before us defy our best wisdom.

Though our ignorance is great, at least we know we do not know.

When we do not know what to say, keep us quiet.

When we do not know what to do, let us ask of Thee, that we may find out.

We dare to ask for light upon only one step at a time.

We would rather walk with Thee than jump by ourselves.

We ask this in the name of Jesus Christ, who promised to send us a guide into all truth. Amen.

—Rev. Peter Marshall. Prayer in U.S. Senate January 21, 1948.

THAT WE MAY BE BETTER

Lord Jesus, as Thou dost move among people and see what men are doing today, how sore must be Thy heart.

Thou whose head was cradled in straw must often reflect that straw was not as coarse as man's selfishness.

Thou whose hands were spread upon a cross and fastened with nails must often reflect that nails were never so sharp as man's ingratitude.

Hear us as we pray for this poor blundering world, in which the nations never seem to learn how to live as brothers.

They resort again and again to methods that produce only more bitter tears, methods that only add to misery and subtract nothing from problems.

Heal them that need healing, make strong the wavering, guide the perplexed, befriend the lonely, give new faith and courage to those whose spirits are low.

Lift up our heads, put a new light in our eyes and a new song in our hearts, and we will do better and be better for the sake of Thy love. Amen.

—Rev. Peter Marshall. Prayer in U.S. Senate May 27, 1948.

GUIDE ME

Being perplexed, I say,
"Lord, make it right!
Night is as day to thee,
Darkness is light.
I am afraid to touch
Things that involve so much;
My trembling hand may shake—
My skilless hand may break;
Thine can make no mistake."

Being in doubt, I say,
"Lord, make it plain!
Which is the true, safe way?
Which would be vain?
I am not wise to know,
Not sure of foot to go;
My blind eyes cannot see
What is so clear to thee;
Lord, make it clear to me."

—Author Unknown.

CONCENTRATE ON OTHERS

Read Matthew 16:24-28.

Dear God, thank you for giving your Son, in whom we can see perfect selflessness. Help us to start today to care less about ourselves, more about the larger purposes of life. Help us:

In work, to quit thinking about praise or payment and concentrate on making the best contribution we can make;

In play, to forget the trophies and applause, and make the game enjoyable to all;

In friendships, to love each person for himself and his happiness—not for the pleasure he can give us;

In spending, to think of ourselves as just one of the many lives for whom we are at least in part responsible;

In praying—to anguish not for greater satisfactions for ourselves, but for the ability to see and take our place in the movement toward a better world.

O God, take from me my desire to be pleased and praised. Take my love of being loved, and turn it to a selfless interest in others, which, as is its nature, will bring its own reward of satisfaction. Help me to be patient enough to turn my mind from seeking pleasure for myself, and let it come naturally as a result of a loving spirit.

May I, in all my relationships today, forget myself, my wants, my looks, what others think of me, and keep my mind and my desires on others, and on thee. Amen.

—Polly Mudge, in *Power*, June 24, 1951. National Conference of Methodist Youth.

A PRAYER FOR THIS HOUR

I come here, Lord, to find myself,
It's so easy to get lost on life's way;

Through quiet prayer and spoken word,
Speak Thy will, God, and help me to obey.

A war-torn world awaits outside
With many perplexing problems to face;
In this short hour of prayer and praise,
Give guidance, Father, and mercy and grace.

May calmness fill my troubled heart,
And Thy divine peace my life now attend;
Go with me, Lord, on life's rough path,
And be Thou my power, my guide, my friend!

Give faith and courage now, O Lord,
To conquer all doubt and death-dealing fear,
Help me to know whate'er betide
That always I can find Thy Presence near.

—Hoover Rupert.

BE STILL AND KNOW

Be still and know
That God is in His world,
Though clouds shut out the light,
Though ghoulish specters stalk,
And all is night.

Be still and know
That God is in His world,
Though Mammon clamors loud,
And Mars lifts flashing steel,
Untamed and proud . . .

Be still and know
That God is in His world.
God speaks, but none may hear
That voice except he have
The listening ear.

—Georgia Harkness: *Holy Flame*. Bruce Humphries, Inc.

PRAYER FOR GROWTH

O Thou who art the source of all existence and the light of all seeing;
we remember with joy and awe that the world is thy creation, and that
life is thy gift. Uplift our thoughts from the littleness of our own works
to the greatness, the majesty, and the wonder of thine, and teach us so
to behold thy glory that we may grow into thy likeness; through Jesus
Christ our Lord. Amen.

—From *The Book of Worship for Church and Home*. Copyright 1944, 1945
by Whitmore & Stone. The Methodist Publishing House.

PRAYER FOR LOYALTY

O Lord of all good life, we pray thee to purify our lives. Help us each day to know more of thee, and by the power of thy Spirit use us to show forth thyself to others. Make us humble, brave, and loving; make us ready for adventure. We do not ask that thou wilt keep us safe, but keep us ever loyal to the example of our Lord and Saviour Jesus Christ. Amen.

—From *Book of Common Order of the Church of Scotland*. Oxford Univ. Press.

THE THINGS WRONG WITH US

Our Father, we are beginning to understand at last that the things that are wrong with our world are the sum total of all the things that are wrong with us as individuals. Thou hast made us after Thine image, and our hearts can find no rest until they rest in Thee.

We are too Christian really to enjoy sinning and too fond of sinning really to enjoy Christianity. Most of us know perfectly well what we ought to do; our trouble is that we do not want to do it. Thy help is our only hope. Make us want to do what is right, and give us the ability to do it.

In the name of Christ our Lord. Amen.

—Peter Marshall: *Mr. Jones, Meet the Master*. Fleming H. Revell Co.

SOME BLESSEDS

Blessed are they that have eyes to see.

They shall find God everywhere.

They shall see Him where others see stones.

Blessed are they that have understanding hearts.

To them shall be multiplied kingdoms of delight.

Blessed are they that see visions.

They shall rejoice in the hidden ways of God.

Blessed are the song-ful of soul,

They carry light and joy to shadowed lives.

Blessed are they who know the power of Love.

They dwell in God for God is Love.

Blessed are the dead,

For they are with God.

Blessed are the living,

For they can still serve God.

Blessed are they who rejoice in their children,

To them is revealed the Father-Motherhood of God.

Blessed are the childless, loving children still,
Theirs shall be mightier family,
Even as the stars of heaven.

Blessed are the souls kept virgin for mankind,
Unto them shall be given unbounded kingdom of great joy.

Blessed are the faithful strong,
They are the right hands of God.

Blessed are they that dwell in peace—
If they forget not God.

Blessed are they that fight for the Right,
They shall save their souls,
For God is with them.

Blessed are they whose memories we cherish,
Our thoughts add jewels to their crowns.

Blessed are they who, through tribulation, have come to perfect trust,
Theirs is the peace which passeth understanding.

Blessed are the burdened of heart to whom the comforter has come.
They foretaste the joy of heaven.

Blessed are the souls all bare before God,
He shall clothe them with His Peace and Love.

Blessed is the people whose heart is set on God,
It shall STAND.

—John Oxenham: *Selected Poems of John Oxenham*, edited by C. L. Wallis.
Copyright 1948 by Erica Oxenham. Harper and Brothers, Publishers.

PRAYER

“I am praying to be lighted from within, and not simply to hold a light in my hand.”—TAGORE.

* * *

Hitherto philosophers have sought to explain the world—our test is to change it.

I PRAYED TODAY

I prayed a prayer today
I did not pray for wealth or even health
I did not pray for might or even sight
I did not pray for thee or even me
I prayed for God to work in me

I prayed for God to live in me

I prayed for God to be in me.

—Frank G. Kelly, in *motive*. Methodist Student Movement.

TEACH ME TO PRAY

Lord, teach me to pray—

Eternal Spirit, grant thou that in my prayers themselves I find the answer to the ancient petition, Lord, teach me to pray.

Let my petitions be suffused with a wise penitence for the weaknesses and sins that do so easily beset me.

Thread through my prayers the strand of gratitude for the manifold gifts of life.

Endow me with the wisdom that would ask of thee gifts of the inner spirit. Save me from seeking to bargain with thee for things.

Grant me an enlarging awareness of the resources of the spirit that comes from thee. Lead me into the power of silence. Teach me the meaning of meditation. Give me a sense of wonder at the greatness of thyself, the marvels of thy world, and the sweep of thy purpose.

Tie thou my prayers, O God, to the experiences of my daily life: to its thoughts, to its decisions, and to the deeds that reveal and create my self.

Let me learn that "Prayer is the soul's sincere desire, unuttered or expressed." Purify, therefore, O Lord, the desire of my soul.

When my prayer must begin with my own concerns, grant before its end I find myself at home and at work among the unfinished tasks of thy world.

Thus, *Lord, teach me to pray*. Amen.

—P. R. Hayward: *Young People's Prayers*. Association Press.

INVISIBLE ALLIES, AVAILABLE THROUGH PRAYER

"...Behold the mountain was full of horses and chariots" (I Kings 6:17).

The prophet Elisha knew that his invisible allies were present, the forces were already visible to him in the sky. His servant could not see the horses and chariots. He saw only the hosts of Syria and he was frightened.

Every truly religious man knows what Elisha knew: spiritual reinforcements are always waiting to bolster the lot of the man of faith. At the very heart of our belief in God is the knowledge that he will take care of his own.

In the natural and moral forces of the universe there is an active spirit of love and good will. Sir Francis Younghusband wrote once: "Most men, and particularly men of action, are deeply conscious of the presence of some Unseen Force at work in the world, and what they have felt has filled them with the conviction that the power makes for righteousness."

The mountains round about you are filled with the waiting horsemen

and chariots. No time of difficulty is too much for you when you share Elisha's vision. Trust God and go ahead to work unafraid.

Father, defend us with invisible strength from all the foes that assail us in life. Let us rejoice in the hope that thou wilt give us the victory.

—Dorothea Jennings, in *Power*, March 19, 1948. National Conference of Methodist Youth.

DYNAMITE IN THE LORD'S PRAYER

"Psychology is like grandfather's musket, interesting—and unexpectedly loaded," says Carl Knopf in one of his books. Change the word "psychology" in this quotation to "The Lord's Prayer" and you have a telling description of the prayer Jesus gave those who requested, "Teach us to pray."

For ages devout Christians have been praying the familiar words of this famous prayer not knowing that they have been handling "explosives." They have prayed it as a personal prayer—overlooking the very significant fact that the majority of the petitions are not personal at all, but social in their deepest implications.

Look, first of all, at the introductory words of the prayer,—"Our Father who art in heaven, hallowed be thy name."

Here is the dynamite that can easily blast race prejudice from the face of the earth! Jesus did not say, "MY Father." He deliberately used the word "OUR" and there is little doubt but that he thought of Greeks and Romans as well as Jews when he spoke the word.

Let these first two words explode under our current nationalism and see what happens!

And let those words of Jesus be exposed to our class consciousness; then see what would happen.

We thank God that this very thing is happening in some parts of the world. The sheer force of "OUR FATHER" is having its effect on the caste system of India; on barriers separating people here and there. How we need to pray "Our Father" and mean it!

Muriel Lester once earnestly said, "I am afraid of the Lord's Prayer." She pointed out that to say "Forgive us our trespasses as we forgive those who trespass against us" is to "make our own blessed release from guilt dependent upon our own ability to forgive." One has every right to be fearful when he prays this petition. I have seen explosives that have backfired. This is one of them! Jesus must have anticipated we would have trouble with this petition, for it is the only one he elaborated. He wanted to make it very clear that it is not so much a prayer for personal forgiveness as much as it is a social involvement in which we do the forgiving!

Consider, for example, how the world has prayed, "Forgive us our trespasses" as we forgave former so-called enemies after World War II. There is a vindictiveness abroad. Many trace World War II to the unforgiving attitude at Versailles.

We hate war. We hate its wholesale murder, its rape of justice, its destruction of values. Sometimes we hate the warmakers too. Are we praying, "Forgive us as we forgive" the warmakers?

We hate racial discrimination. Our hearts go out to that noble race whose lives are circumscribed by "Jim Crow." We hate unemployment and the injustices of a system of economics which has its roots planted deep in selfishness. We hate dictatorships. We hate fascism and Nazism and Communism and other isms which rob the individual of his God-given rights to personality growth and fellowship with his neighbors. Is it the ism we hate—or the people, say, of Japan, or Germany, or Russia, or anywhere?

God pity us if we hate people, for we shall be praying, "Forgive us . . . as we forgive. . . ."

—Adapted from meditation in *Epworth Herald* by Ray Ragsdale. Copyright Stone and Pierce.

"RETREAT INTO RADIANCE"

"For where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:20).

It was just a little chapel in a corner of one of the campus buildings. In the midst of the hurry of college life a handful of students met for "Prayer cell." "Be still and know that I am God" (Psalm 46:10). Several moments of silence passed; and meditative quiet filled the room.

Together we arose and knelt before the altar. Then one by one each prayed, prayed with such power and simplicity as he hardly knew elsewhere, prayed till his heart had given of itself and knew peace and happiness within.

Silence again. Then someone began, and we were singing:

"Spirit of the Living God,
Fall afresh on me."

We arose, but in the heart of each was radiance, for another was in this room with us.

Grouped together, we had a short discussion. Our personal prayer lives, how truly difficult it is just to listen. Laubach's book on prayer, and other ideas came up.

With a friendship circle and a short prayer from each we closed. Each said goodnight and went his way. And peace and happiness filled our hearts, for this prayer cell hour was for each of us the highest hour of the week.

Father, help us to seek thee, to find thee, and to share thee. May we reach out to others and help them to know the joy of communing with thee. Amen.

—John C. Godbey, in *Power*, February 26, 1948. National Conference of Methodist Youth.

PRAYER AND THE KINGDOM

Real prayer is not just asking for something: it is envisioning something.

In order for us to pray intelligently we have to see what our prayer involves. Jesus advised us to envisage the kingdom of God and to ask for things in keeping with it. Our heavenly Father wants us to have what we should have.

Our primary need in prayer is to have something that will make us

see the kingdom of God. That must happen before we can have faith enough in it to really pray for its coming. This primary need is met in Jesus. He shows us what the kingdom life is. He reveals to us what happens in a person's life when its principles are lived. By contrast, the gospel accounts give numerous pictures of religious persons who prayed without envisioning what the kingdom would be.

This view of the kingdom Jesus gives us also helps us to see that prayer does not change God's mind or plan, but it changes us to fit into his plan. The machinery on an ocean liner is hooked to lines from the dock, but the machinery on the ship pulls the boat to the dock, not the other way around. Prayer sets the machinery of our life in motion to pull us to God and his kingdom we envisage.

Father, give us a new insight into thy kingdom so that our prayer may be worthy. Amen.

—Janet Swartz, in *Power*, March 2, 1948. National Conference of Methodist Youth.

LIFT MY EYES TO FAR HORIZONS

God of the wide distances of the world, lift thou my eyes to far horizons.

Forgive me that I have been so much absorbed in the narrow borders of my own small life.

Grant me to see the long course of history out of which my single self and this vast world have come.

Show me what happens in distant places of the earth among strange and far-off people.

Tear me loose—with a wrench and pain, if need be—from what is so near that it binds and narrows my soul.

Bring that which is far away close, because I see and understand it.

In the name of Him who encompassed all lands and centuries in his mind and purpose. Amen.

—P. R. Hayward: *Young People's Prayers*. Association Press.

PRAYER AND PLAY HAVE SOME RELATIONSHIP

Teach me, O Lord, to play!

Others have taught me the rules. But do thou teach me the inner spirit.

Let me learn of thee to throw all that I have into the game I play. For this has always been thy will.

Grant me skill to play well. For mind and nerve and muscle from which skill comes are thy gifts to me.

Enable me, my Lord, to play fairly, and always with honor. For whence come the laws of all fair dealing but from thee?

Make me chivalrous to my opponents, loyal to my companions, and generous in giving praise. For these are the qualities that thou hast blessed in the dealings of men with each other everywhere.

Thus I come to thee, my Lord, to learn the spirit of play. For I know that thou hast made play a part of this world of thine. Amen.

—P. R. Hayward: *Young People's Prayers*. Association Press.

LET ME BARE MY HEAD

Grant me, O God, the grace and wisdom to bare my head.
May I ever kneel in spirit when I face the mysteries and glories of life.
When the glory of the sun bursts in the morning upon a sleeping world
and disappears at eventide in the mystery of sunset—
When the silent night sets the sky before my eyes with a galaxy of stars—
When I read the record of human soul that was brave and patient and magnificent—
When I see men and women prove the wonder of our human life—
When I sense the beauty in the life of him who came that we might have life and have it more abundantly—
Then, Eternal God, grant me the grace to worship thee and all the wonders and beauties of thy creation in spirit and in truth. In His name. Amen.

—P. R. Hayward: *Young People's Prayers*. Association Press.

FORGIVE ME FOR TIME LOST

God of the ages, I come unto thee in penitence for the time I have lost.
For the hours spent in aimless talk on small things while the high themes of thy universe had to wait.
For the messages of lesser value that I take unto myself from the press and radio and the screen.
For the time that I waste because it is not planned, or is planned for a shortened purpose.
For my selection of music and pictures and friends that fall short of my best.
For my unwise choice of books.
For my idle thoughts that regard not the things that are lovely and of good report.
For these, my Lord, I come in penitence to thee.
Through my resolute creating of a new plan for a wise use of time, grant me an awareness of thy forgiveness for time lost. Amen.

—P. R. Hayward: *Young People's Prayers*. Association Press.

SCRIPTURE: We must work the works of him that sent me, while it is day; the night cometh, when no man can work (John 9:4).

PRAYER FOR OTHERS CHANGES THINGS

Only prayer, which releases the infinite might of God, can win this final battle for men's minds and hearts—this battle against hate, this battle for "one world."

A small group of men are making plans for world peace, plus a few hundred others who can reach their ears. All the rest of us, the hundreds of millions of us are unable to offer our views. We must be silent, but we need not be helpless. For the humblest of us can pray. Millions of us ordinary people must pour an incessant white light of prayer upon world leaders day after day. We must lift the heads of those leaders toward God so that they will hear Him and will obey His

will. Enough people praying enough will release into the human blood stream the mightiest medicine in the universe, for we shall be the channels through whom God can exert His infinite power. Prayer is to the world of human relations what white corpuscles are to the human body. If enough of us pray enough there will be permanent peace. . . . If we do not pray, and enough like us . . .

"If prayers can save the world," asked a friend, "why haven't the prayers of the devout done it already?" Because their prayers have been a trickle, when we needed a river. The world at this moment is the *resultant of the total thought forces* which have struggled for supremacy. We had these world wars because wills all over the world have been at cross purposes with the will of God and with other wills. The people who were working and planning with God were fewer than those at cross purposes with God's will. Hundreds were praying, when we needed hundreds of millions. People prayed for a few minutes a week when they should have been praying all week, all year, "without ceasing."

We do not persuade God "to try harder" when we pray; it is our world leaders, our statesmen and church men whom we persuade to try harder. We help God when we pray. When great numbers of us pray for leaders, a mighty invisible spiritual force lifts its minds and eyes toward God. His Spirit flows through our prayer to them, and He can speak to them directly.

—F. C. Laubach: *Prayer the Mightiest Force*. Fleming H. Revell Co.

PRAYER DRAWS US INTO CLOSER RELATIONSHIPS WITH OTHERS

When we are drowned in the overwhelming seas of the love of God, we find ourselves in a new and particular relation to a few of our fellows. The relation is so surprising and so rich that we despair of finding a word glorious enough and weighty enough to name it. The word *Fellowship* is discovered, but the word is pale and thin in comparison with the rich volume and luminous bulk and warmth of the experience which it would designate. For a new kind of life-sharing and of love has arisen of which we had had only dim hints before. Are these the bonds of love which knit together the early Christians, the very warp and woof of the Kingdom of God? In glad amazement and wonder we enter upon a relationship which we had not known the world contained for the sons of men.

Fellowship searches friendships, burning, dissolving, ennobling, transfiguring them in Heaven's glowing fire.

"See how these Christians love one another" might well have been a spontaneous exclamation in the days of the apostles. The Holy Fellowship, the Blessed Community has always astonished those who stood without it.

In the Fellowship cultural and educational and national racial differences are leveled. Unlettered men are at ease with the truly humble scholar who lives in the Life, and the scholar listens with joy and

openness to the precious experiences of God's dealings with the working man. . . . Persons in the Fellowship are related to one another through Him, as all mountains go down into the same earth. They get at one another through Him. He is actively moving in all, co-ordinating those who are pliant to His will and suffusing them all with His glory and His joy."

—Thomas Kelly: *Testament of Devotion*. Harper and Brothers, Publishers.

A PRAYER SERVICE FOR OUT-OF-DOORS

QUIET MUSIC.

THE CALL TO WORSHIP: "The heavens declare the glory of God and the firmament sheweth his handiwork." "O magnify the Lord with me and let us exalt his name together. For with him is the fountain of life and in him shall we see light."

HYMN: "God of the earth, the sky, the sea!"

RESPONSIVE MEDITATION:

Leader: O come let us sing unto the Lord; let us make a joyful noise unto the rock of our salvation.

Reponse: Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Leader: For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also.

Response: The sea is his, and he made it: and his hands formed the dry land.

Leader: O come, let us worship and bow down: let us kneel before the Lord our maker.

Response: For he is our God; and we are the people of his pasture, and the sheep of his hand. . . .

Leader: The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself.

Response: The world also is established, that it cannot be moved. Thy throne is established of old; thou art from everlasting.

Leader: The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

Response: The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever:

Leader: The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Response: Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne.

SILENT MEDITATION:

When have I felt nearest to God?

In what way does nature speak to me about God?

PRAYER: "Father in heaven, we thank thee for all this world of thy providence, so fertile in wonders, so rich in beauty. We thank thee that thou carest for the ground, that nightly thou waterest it with

dews from heaven, and in thine own season sendest the river of waters in plenteous showers to moisten field and garden and hill and town. We thank thee for the beauty which thou bringest forth in every stream of water, on every hillside, and that wherewith thou fringest the paths of men as they pass to their daily work. But we thank thee still more that in a tenderer and lovelier and holier way thou revealest thy loving-kindness and thy tenderness and thy holiness to thy children. Lord, what shall we render to thee for the least of the mercies which thou hast given us? We pray thee that we may live as blameless as the flowers of the field; that our lives within may be as fragrant, and without as fair, and that what is promise in our spring, what is blossom in our summer, may in the harvest of heaven bear fruit of everlasting life."—THEODORE PARKER (1810-1860).

THE LORD'S PRAYER.

TO BE READ BY THE LEADER:

The barren wilderness helped Jesus meet
The loneliness of man-thronged city street;
The rugged desert, stripped of outer things,
Helped turn his eyes to inner ponderings.
Helped his eyes see the deeper, kindlier worth—
The truer beauties of both heaven and earth.

—MARY DICKERSON BANGHAM.

HYMN: "For the Beauty of the Earth."

BENEDICTION: May the God of all nature, the Father of us all, be with us this day and grant us wisdom. Amen.

—From *Epworth Herald*. Copyright Stone and Pierce.

PRAYER FOR PEACE

O God, who has set a restlessness in our hearts and made us all seekers of that which we cannot find, forbid that we should be satisfied with what we make of life. Draw us from base content. Set our eyes on far off goals. Keep us at tasks too strong for us that we may be driven to thee for strength. Deliver us from fretfulness and self-pity. Make us sure of the goal that we cannot see and of the hidden good in the world.

Open our eyes to simple beauty all around us and our hearts to the loveliness men hide from us because we do not try to understand them. Save us from ourselves. Show us a vision of the world made new.

—Source Unknown.

PRACTICING THE PRESENCE

That when he had thus in prayer filled his mind with great sentiments of that infinite Being, he went to his work appointed in the kitchen (for he was cook to the society). There having first considered severally the things his office required, and when and how each thing was to be done, he spent all the intervals of his time, as well before as after his work, in prayer.

That when he began his business, he said to God, with a filial trust in Him: "O my God, since Thou art with me, and I must now, in obedience to Thy commands, apply my mind to these outward things, I beseech Thee to grant me the grace to continue in Thy presence; and to this end do Thou prosper me with Thy assistance, receive all my works and possess all my affections."

As he proceeded in his work he continued his familiar conversation with his Maker, imploring His grace, and offering to Him all his actions.

When he had finished he examined himself how he had discharged his duty; if he found *well*, he returned thanks to God; if otherwise, he asked pardon, and, without being discouraged, he set his mind right again, and continued his exercise of the *presence* of God as if he had never deviated from it. "Thus," said he, "by rising after my falls, and by frequently renewed acts of faith and love, I am come to a state wherein it would be as difficult for me not to think of God as it was at first to accustom myself to it."

—Brother Lawrence: *The Practice of the Presence of God*, p. 18. Fleming H. Revell Co.

REHABILITATION

Quiet now
Close the mind's door
On business of the day
And for this brief moment
Clear the way
For God.

Quiet now
No need for words.
Listen . . . and be still . . .
His voice will direct,
His spirit fill
Your soul.

Quiet now
Breathe in new strength,
New courage. Learn
His master plan for you . . .
Then, in peace, return
To duty.

—H. F. Couch: "Rehabilitation," from *The Christian Advocate*.

THE LITTLE GATE TO GOD

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.

In a moment, in the turning of a thought,
I am where God is.
This is a fact.

With God is a great silence.
But that silence is a melody
Sweet as the contentment of love,
Thrilling as a touch of flame.

In this world my days are few
And full of trouble.
I strive and have not;
I seek and find not;
I ask and learn not. . . .
When I enter into God,
All life has a meaning.
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God,
My troubles are but pebbles on the road,
My joys are like the everlasting hills.
So it is when I step through the gate of prayer
From time into eternity.
When I am in the consciousness of God,
My fellowmen are not far-off and forgotten,
But close and strangely dear. . . .
They shine, as if a light were glowing within them.
Even those who frown on me
And love me not
Seem part of the great scheme of God. . . .
So it is when my soul steps through the postern gate
Into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory. . . .
God is the substance of all revolutions;
When I am in him, I am in the Kingdom of God
And in the Fatherland of my Soul.

—Walter Rauschenbusch: *The Little Gate to God*, copyright Sharpe, 1942.
The Macmillan Company.

TIME RUNNING OUT . . .

No power is greater than that which comes through prayer.
Prayer gives the power that can control the men who control the
machines.
Prayer gives the power that can rule the men who rule the world.
Prayer can

set men free.
give them guidance.
save their souls.
save the world.

Whether or not it will
Is up to us.

Our decisions must be made

QUICKLY. Time is running out.

—George Harper, in *Power*, January-March, 1949.

THE CHRISTIAN'S DAILY DOZEN

First, turn your heart to God for grace
Before you look on any face.

Next, breathe a word of thankful greeting
To Him who watched while you were sleeping.

Now, if you find this hard to do,
Invoke your will to help you through;

Just clinch your hands or turn your head;
'Twill drive the night mists from your bed.

Next say a verse or hum an air
To make an atmosphere of prayer.

At length, when mind is keenly turning,
Repeat some new verse you are learning.

Then it will surely clear your vision
To voice in words the day's decision;

To talk with Christ about your work,
For Heaven can never bless a shirk.

And now, prepared the day to meet,
Arise and stand upon your feet.

Then, from the table while you're dressing,
Glean something from the Book of Blessing;

And, for the climax of all motion,
Fail not to kneel in sweet devotion.

So go you forth with smile to greet
The first and every heart you meet;

And all day long your soul will thrive,
And men will thank God you're alive!

—From *Spiritual Hilltops*, copyright 1932 by Ralph S. Cushman. Used by permission of Abingdon-Cokesbury Press.

REFLECTION

Softly upon the lake
At evenfall
Reflected
The sunset glory twice has shone.
Father of love and lights
Now over all
In my heart
Thine image mirrored meets its own.

—Clarice M. Bowman, in *Highroad*. C. A. Bowen, Editor Church School Publications and The Methodist Publishing House.

DAILY PRAYER

O God our Father, we lift to thee our grateful praise. Thou art our strong deliverer. In hours of darkness Thou hast been our support; in joy our companion. From Thy hand comes every good gift. For family and friends, for beauty and laughter, for work and prayer, we give Thee thanks. Above all we thank Thee for the gift of Thy blessed Son for our redemption.

Forgive, O Lord, the littleness of our return for Thy great bounty. Save and deliver us from the sins that so easily beset us—our selfishness, our pride, our anxiety, our envy, our eagerness to be praised, our resentments, our unkindness, our narrowness of vision, our complacency before the agony of the world. By Thy grace heal our unholy divisions of nation, race and class and unite Thy Church to serve Thee by serving all mankind.

Create in us, O God, clean hearts and a right spirit. Give strength for the daily task, and help us to see each duty, however small, as a service done for Thee. Let us feel Thee near in whatever may befall us. Thou knowest our cares; grant us Thy peace. Knit us together in love and labor and use us by Thy Spirit for the healing of the nations.

To Thy guidance, Our Father, we commit ourselves. Do with us as Thou wilt. In Christ's Name. Amen.

—Georgia Harkness. Written for World Day of Prayer.

TEACH ME

O Lord, teach me how to pray.

Teach me to know thee as a friend . . .
to talk with thee,
sharing my sorrow and my joy—
gaining strength through thy companionship.

Give me a thankful heart
for all good things from thee.

I share my burdens with thee,
but first, let me be thankful.

I pray for health of mind and body.
Thou hast given me a temple
to live in and to do with.
Let me keep it pure and holy.

I pray for good works in thy name—
missions, schools, hospitals, and many more.
Give me strength and a will to share.

When I fail to toe the mark of Christian service—
when I drift into unclean ways—
when my example is not thy example,
Father, forgive me, for I know not what I do.

Am I selfish in my prayer, Lord?
Do I pray for vain, personal gains?
If I do, please answer, "No."
Lord, teach me humility.

—Donald Marsh, in *Power*, November 1, 1948. National Conference of Methodist Youth.

PRAYER FOR THE COMMON WALK

Dear Christ, help me to take the common things of life and make them beautiful. Help me to do this to-day. Let me not wait until to-morrow, or next week, or next summer, for my joy; help me to find it to-day in the common task, in accustomed places, with the comrades of my home or market place. But I cannot do it alone. Dear Christ, I cannot do it alone. Stay thou near by. Thou alone canst turn valleys into mountaintops. In thy presence is fullness of joy; at thy right hand there are pleasures morning, noon, and night. Spirit of Jesus, help me to be a good steward of thy presence all the day. Amen.

—Ralph S. Cushman: *Spiritual Hilltops*, p. 29. Copyright 1932, Abingdon-Cokesbury Press.

I CONFESS—

CONFESS: Let us confess—

Our unbelief: we have limited God.
Our failure to reveal the spirit of Christ in our lives.
Our coldness of heart and lack of devout piety.
Our lack of love and sympathy and overflowing kindness.
Our want of purpose and constancy in prayer.
Our sinful pride; religious, social, and racial,
And our many acts of transgression small and great.

MEDITATION: "When ye stand praying, forgive,"—so spoke the Lord of life. This is not a suggestion or a bit of advice but a command. It cannot be suspended or amended or evaded. It has in it the

inexorableness of the Decalogue. When we speak to God, we must speak to him out of a forgiving heart. If we do not forgive those who have wronged us, then God will not forgive us. Why not? Because we cannot. This is not the arbitrary dictum of a capricious despot, but the operation of an eternal law. Prayer is communion with God. God is love, and hate cannot commune with love. A spiteful heart cannot hold fellowship with a heart of pity. A forgiving God cannot dwell in a heart made foul by grudges. Vindictive people cannot pray. They can say prayers but must expect no answers. The spirit of revenge strikes the heavens dumb. One reason why we are so uncertain in regard to the efficacy of prayer is because there is so much foolish praying and such widespread flouting of the laws of prayer."

—Charles E. Jefferson. Commission on Evangelism and the Devotional Life of the Congregational Church.

ENKINDLE!

Touch us, O God,
With the Flame of the Spirit!
Touch us
With burning consciousness of Thee!
Create in us
An urgent need for giving!
Sear out the roots of our complacency!
Touch us, O God,
That we may truly live!
Bring to us all,
Should such need be,
Our own dark hour of Gethsemane,
Where in its crucible of pain
Alone we falter. . . .
Reach out . . . and gloriously find
That we were never lone, but blind!
Where in its crucible of pain
Shall our petty hates
And discords . . . fused
Into one great, burning ache. . . .
One burning ache for all humanity. . . .
An ache which thou dost bless
To ecstasy when it is laid
With all of life and love
Which we possess
Upon thy altar!
Touch us, O God,
With the flame of the Spirit. . . .
The flame
Were it but kindled

In each heart, the whole world
In one quick tomorrow might
Forever be illumined by its light!

—Pearl Carling Campbell, in *Power*, January 19, 1948. National Conference of Methodist Youth.

MY BLINDNESS

I came to seek thee,
God, one day.
You were there.
I saw Thy face.

As I reached up in
Prayer to Thee
You looked down
And talked with me.

I've sought Thee
Many times,
And left downcast—yet
Knew that Thou wert there

Loving, understanding, kind.
My blindness was
No fault of Thine
But from the noise of my mind.

—John Johnson. Scarritt College.

PEACE, O FATHER

“Peace I ask of thee, O river,
Peace, peace, peace.
When I learn to live serenely
Cares will cease.
From the hills I gather courage,
Visions of the day to be,
Strength to lead and faith to follow—
All are given unto me.”

Standing on the bank of a broad river, I have been conscious of its great depth and serenity. Yet it seems majestically powerful too. It makes terms with nothing on its way to the sea. A windstorm lashes the waters on top, but the river flows calm and strong underneath.

Jesus Christ can make us like a river—deep, powerful, peaceful. In the hurry of modern life, we need what he can give. Only in the calmness of spirit that lies deep within can we find the power for living. It is the calmness that allows us to focus our attention on God's purpose for us in the situation instead of on the circumstances that change constantly around us.

Once we have discovered his peace of mind we can work vigorously without despair or fatigue. We can even fail as he failed without anxiety, because he instills the faith that what is right will one day win. We simply do his will, live his life and leave results to him.

“. . . that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.” John 16:33.

—Poem copyright 1941 by Janet Tobitt, words by Glendora Goslina.

TO THE FATHER IN THE SPIRIT OF CHRIST

Therefore do I seek to bring myself again to the Father in the spirit of Christ, and pray that He may wash my mind in Christ's pure mind, my heart in Christ's kind heart. As I conform my life to Christ's life I become clean in him purified in his life and spirit. The blood of Christ avails for me, for it is written: “The life was in the blood,” and Christ's blood means Christ's life, and it is salvation, this being washed in the life of the Lamb. He passes through me like a great light. With a new richness of mercy and compassion he comes, as summer roses pour their fragrance through a garden, and my spirit knows the love of God. I learn one day that Christ has been to me like the flame of God, an awakening, an eagerness, and an energy.

—Oswald McCall: *The Hand of God*, p. 134. Harper and Brothers, Publishers.

PRAYER—LITANY

Father,

Help us to grow in our appreciation of our opportunities to worship Thee.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

Help us to grow in knowledge of what we are.

What is man that Thou art mindful of him?

Thou hast made us a little lower than the angels, and crowned us with glory and honor.

Help us to grow in our appreciation and realization of the gifts that come with life.

We will praise Thee, O Lord, with our whole hearts; we will show forth all Thy wonderful works.

Help us to grow in the wonder of walking, talking, seeing, being.

Earth's crammed with heaven,

And every common bush afire with God;

And only he who sees takes off his shoes. . . . Father, help us to come to that experience in life when it shall no longer be strange to us to talk of loving Thee.

For Thou hast made us for Thyself; and our souls are restless until they find rest in Thee.

For Thou art in all life—in all light, and Thou art love—and even more than these. Amen.

—*Power*, November 29, 1947. National Conference of Methodist Youth.

I WOULD SO LIVE

"So shun youthful passions and aim at righteousness, faith, love and peace, along with those who call upon the Lord from a pure heart. Have nothing to do with stupid, senseless controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness." II Timothy 2:22-25.

I would so live that—

My faith in God would be beyond my own understanding,
My prayer would be continuous but regularly prayed,
My love of man would hold no prejudice, no discrimination,
My humbleness to the will of God would be as a child,
My love for God would know no bounds,
My wrath would be directed only toward evil,
My study of the life of Jesus would never end,
My goal in life would be to achieve a love of God he had
And that truly my life would be lived in his name.

Father, accept my dedication of life in this same spirit. Amen.
—Eleanor Task, in *Power*, November 22, 1948. National Conference of Methodist Youth.

ENOUGH?

"I have as much religion as I need." You may have repeated that sentence yourself.

Enough to be accepted by society?
Enough to get to heaven?
Enough to serve two masters?
Enough to fool yourself?

"Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven." Matt. 18:3.

Enough to forgive a man seventy times seven?
Enough to practice the golden rule?
Enough to treat all men as brothers?
Enough to seek and find God's will for your life?

"... for behold, the kingdom of God is in the midst of you." Luke 17:21.

Do I mean it when I say that I have enough religion, that I have the kingdom of God in every situation?

Heavenly Father, give me enough religion that I may love thee with my whole heart, brain, soul and strength and my neighbor as myself. Amen.

—Paul Lowden, in *Power*, December 1, 1948. National Conference of Methodist Youth.

GROWTH IN MAN'S UNDERSTANDING OF GOD, AS REVEALED THROUGH THE PAGES OF THE BIBLE

Beginning with a storm God on a desert mountain, it ends with men saying, "God is a Spirit; and they that worship him must worship in spirit and in truth." (John 4:24.)

Beginning with a tribal God, leading his devotees to bloody triumph over their foes, it ends with men seeing that "God is love; and he that abideth in love abideth in God, and God abideth in him." (I John 4:16.)

Beginning with a territorial deity who loved his classmen and hated the remainder of mankind, it ends with a great multitude out of every tribe and tongue and nation and people, worshiping one universal Father. (Rev. 5:9.)

Beginning with a God who walked in a garden in the cool of the day or showed his back to Moses as a special favor, it ends with the God whom "no man hath seen . . . at any time" and in whom we live and move and have our being. (Acts 27:28.)

Beginning with a God who commanded the slaughter of infants and sucklings without mercy, it ends with the God whose will is that "not one of these little ones shall perish." (Matthew 18:14.)

Beginning with a God from whom at Sinai the people shrank in fear, saying, "Let not God speak with us lest we die," it ends with the God to whom one prays in the solitary place and whose indwelling Spirit is our unseen friend.

Beginning with a God whose highest social vision was a tribal victory, it ends with the God whose worshipers pray for a world-wide kingdom of righteousness and peace.

—H. E. Fosdick: *A Guide to Understanding the Bible*. Harper and Brothers, Publishers.

MUSIC IN THE BIBLE

It is no mere chance that the Bible is full of music, from Jubal, the father of art, to the vision in Revelation with which the record ends. It was heard in the Hebrew nation's feasts and festivals. It formed a large part of the temple worship. So marked was its effect, according to the picture of the Chronicler, when the great chorus "lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that Then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord filled the house of God." The Psalms, those most wonderful of hymns, have been the voice of the Church in all ages. Jesus went from the last Supper to Gethsemane singing. Paul counseled his converts, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." The great symbolic pictures of heaven have ever been filled with music, which is not merely a means of jubilant worship but the incarnation of that harmonious living, that spiritual oneness with Jesus, which makes melody with its heart to the Lord. Such is the ideal and aim of worship in music and song, the making of heaven through the reincarnation of Jesus in the lives of our boys and girls.

—L. A. Weigle and H. H. Tweedy: *Training the Devotional Life*, Harper and Brothers, Publishers.

PRAYER

Do Thou guide us;
In the search of the Scripture,
In the study of Thy wondrous works,
In the pursuit of truth,
In all our thoughts, words and deeds, and may the example of our
Saviour
In His innocent childhood and youth,
In His willing obedience,
In His unselfish service of His fellowmen,
In his perfect pattern in life and death, be our constant inspiration.

—Adapted from Moravian Liturgy.

DO WE WANT TO STUDY THE BIBLE?

How shall we create within ourselves an enthusiasm for personal Bible reading that will help us to "walk in the light as he is in the light"?

First, we should frankly face the reasons that have created the difficulty. There is the tremendous competition of other printed matter much of which we feel we must read for the sake of our general culture, our influence upon our children, efficiency in our life work, and for a score of other honest reasons. Remember the Bible is God's Word. It is like other things that only God can create—like the sunset and the refreshing breeze, like the presence of a lifelong friend, like love and sublime music. Once may be enough to read a story in a magazine; but once is not enough to caress one's wife or child, to listen to Handel's LARGO, or to stand out under the stars on a clear November night. No, these things never grow old—neither does the Word of God.

—F. C. Stifler: *Every Man's Book*. Harper and Brothers, Publishers.

STUDY THE BIBLE TO "BEHAVE IT"

A Chinese Student in a Mission School had been told by his Teacher that the Bible was a good Book to read. And although he promised not whether he would read it or not, he vowed unto himself, I will read this Book to see whether what the Teacher sayeth is true. And he procured a Bible and began to read secretly.

When he had read many Days and many Nights, he came unto the Teacher and said unto her, Verily, what thou sayest about this Book is true. It is a good Book to read. Since I began to read it I have also tried to behave it. I find that it is a good Book to read and to behave.

And as I thought on what the Chinese Student had said, it came unto me that perhaps more Bible-reading Resolutions would be kept if the people who read the Bible would also try to behave it. For what doth it profit a Resolution to read if a Man hath no Desire to behave it?

—Adapted from *The Adult Student*, January, 1948. Copyright Stone and Pierce.

WYCLIFFE'S ADVICE ON READING THE SCRIPTURES

Wycliffe, pioneer in Bible translation, advised students of the Scriptures: "It shall greatly help ye to understand Scripture, if thou mark not only what is spoke or written but of whome and to whome, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before, and what followeth."

WOODROW WILSON'S ADVICE ON READING THE SCRIPTURES

Woodrow Wilson's inscription on the flyleaf of Testaments distributed to soldiers and sailors during the first World War: "The Bible is the Word of Life. I beg that you will read it and find it out for yourselves. Read, not merely snatches here and there, but long passages that will be the road to the heart of it. . . . The more you read it, the more it will become plain to you the things that are worth while, the things that make men happy, that they may have the real approval of Christ who gave everything for them. . . . When you have read the Bible, you will know it is the Word of God, for you will have found it the key to your own heart, your own happiness, and your own duty."

WHAT SOME HAVE GAINED FROM BIBLE STUDY

A noted orator once asked Charles Dickens to name the most pathetic story in literature, and he said it was the story of the Prodigal Son.

Mr. Coleridge was asked for the richest passage in literature, and he said that it was the first 16 verses of the 5th chapter of Matthew.

Daniel Webster was asked concerning the greatest legal digest, and he replied that it was the Sermon on the Mount.

No one has equalled Moses for law, or David for poetry, or Isaiah for visions, or Jesus for ethics, or Peter for holy zeal, or Paul for logic, or John for statements of sanctified love.

God's Word is the very greatest of all books. We do well to stay close to its pages.

HOW TO FIND HELP FROM BIBLE READING

- (1) Read quietly and slowly. "Not snap shots but time exposures" should be the rule.
- (2) Read alertly and thoughtfully. Imagine the scenes.
- (3) Search for the personal message each day's passage has for YOU.
- (4) Your inner response to God's message is vital. When He condemns, bow penitently; when He offers help, place your hope on that assurance; when He commands, obey.
- (5) Underline passages which strike fire. Copy them and repeat them aloud.
- (6) Memorize one key verse daily.
- (7) Set aside and keep a definite daily time for reading.
- (8) Make it a habit; enter the New Year as a daily reader of the Bible.

—The American Bible Society.

THE BIBLE IS NEWS

The Bible is always news. Anything is news which is of interest to a majority of the people. The weather is news because everybody is, and always has been interested in the weather. . . . Books are news to only a limited number of people, until they become outstanding best sellers. Then their titles, their authors, and often their leading characters become front-page stuff. In this respect the Bible has far outdistanced all competitors. It has been our nation's best seller every single year since 1800. Its phrases flow in the very blood stream of the English language. One out of every three names given to an American child is the name of a Bible Character.

—Francis C. Stifler in *Bible Society Record*, November 1944. Publisher, The American Bible Society.

Section IV:

**SHARING CHRIST'S
CONCERN FOR OTHERS**

THE CREATION IN REVERSE

In the end, man destroyed the heaven that had been called Earth.

For the earth had been beautiful and happy until the spirit of ego-man moved upon it. This was the seventh day before the end.

For ego-man said, "Let me have power in the earth," and he saw that power could do things, and he called those who sought power for themselves "great leaders." And those who sought only to serve others, he called "weaklings," and "pawns." And this was the sixth day before the end.

And ego-man said, "Let there be a division among all the people, and divide the nations which are for me from the nations which are against me." And this was the fifth day before the end.

And ego-man said, "Let us gather our resources in one place and create more instruments of power to defend ourselves, the radio to control men's minds, the draft to control men's bodies, uniforms and symbols of power to win men's souls." And this was the fourth day before the end.

And the ego-man said, "Let there be censorship to divide the propaganda from the truth." And he made two great censorship bureaus to control men's thoughts: the one to stop the truth abroad and one to hunt down those who told the truth at home. He made the jails also. And this was the third day before the end.

And ego-man created great war planes which could kill at a distance and he perfected germ-warfare and deadly submarines and atomic death rays, and ego-man saw that these were efficient. And this was the second day before the end.

And ego-man said, "Let us make God in our own image lest some other god compete with us. Let us say God does as we do and thinks as we think and kills as we kill," so ego-man sought new ways to kill with atomic power, and he said, "God willed this." And this was the day before the end.

And on the last day, there was a great noise upon the face of the earth and ego-man was no more, and the world rested the seventh day and worshipped the one true God.

—F. V. Hitchcock, in *Concern*. National Conference of Methodist Youth.

WERE YOU THERE?

"Were you there when they crucified my Lord?"

I was there when they crucified my Lord, for I heard a twelve-year-old boy crucify him anew by using his holy name as a vent for his furious anger while playing with some other little boys.

"Sometimes it causes me to tremble."

"Were you there when they nailed him to the cross?"

I was there when they nailed him to the cross, for I saw four young men and women, made in the image of God, fill their strong young bodies with harmful drink and their minds with degrading thoughts.

"Sometimes it causes me to tremble."

"Were you there when they pierced him in the side?"

I was there when they pierced him in the side, for I knew the group of young high school students who deliberately struck a feeble-minded boy to hear him cry out and then laughed at his weakness."

"Sometimes it causes me to tremble."

"Were you there when he rose up from the tomb?"

Yes, I was there when he rose up from the tomb, for I beheld a young man, who had lived a life of sin, who had reached the lowest hell, become whole again. This young person knew his Redeemer and praised him by saving others.

"Sometimes it causes me to tremble."

—George Harper, in *Power*. National Conference of Methodist Youth.

BUT IT'S ME . . .

"Not my brother, not my sister, but it's me

O Lord . . . standing in the need of prayer.

Not the parson, not the deacon, but it's me,

O Lord . . . standing in the need of prayer."

"Why do you keep looking at the speck in your brother's eye, and pay not attention to the beam in your own?" Read Matt. 7:1-5.

In every Negro spiritual the emphasis is on the personal. The sweet chariot is "coming for to carry *me* home"; "the trumpet sounds within *my* soul." God cares for the singer personally too. So in spite of the evil around him, and in spite of spiritual need in others who did him wrong, the Negro sang, "It's me, it's me, O Lord, standing in the need of prayer."

Today when you pray for the world to be better, remember how great your own need is and begin your prayer there. Not like the Pharisee, "Lord, I thank Thee that I am not as other men," but like the Publican, "O God, have mercy on a sinner like me!"

How much praying do you need to do about prejudice in your own life . . . about laziness . . . about selfishness . . . about your relationships with friends . . . about your life vocation? How much will you do today toward winning others to Christ?

Yes, it's you and me—standing in the need of prayer right now. Let us pray.

—George Harper, in *Power*. National Conference of Methodist Youth.

WHEN OTHERS HAVE NOT?

Can I feed myself

When the pinched hands of little children

Reach out with claw-like grasp to clutch at a falling crust of bread?

Can I clothe myself

When humanity is staggering down the aisles of time

In the tattered shreds of garments long since past repair?

Can I shelter myself

When orphaned Europe roams the streets,

Homeless, penniless, friendless, futureless?

Can I be at peace with myself
Can I sing hymns joyously on Sunday
When I refuse to share my pew with my neighbor
Because he doesn't wear my kind of clothes, or speak my language, or
have my color face?
No! I cannot feed or clothe or shelter myself;
I cannot sleep at night, or be at ease in mind, or sing joyously.
I cannot do these things until my brother is fed,
Until my brother is warm and housed.
Until the Church of Jesus Christ can throw open its doors to seeking
humanity
And say with our Lord, "Come unto me," regardless of your race,
regardless
Of the clothes you wear, or the language you speak, the wrongs you
have done—
"Come unto me!" and through me ye shall have life and have it abun-
dantly and eternally.
—M. E. Griggs, in *Power*, May 7, 1947. National Conference of Methodist
Youth.

SALUTATION

To My White Brethren in the Churches of America:

Grace be to you and peace from God the Father, and from our Lord
Jesus Christ,

Who gave himself for our sins, that he might deliver us from this
evil world according to the will of God, our Father: to whom be glory
for ever and ever. Amen.

I write to you concerning the Negro, whom God hath made to
differ from us in color only, but whom we have rejected as a lesser
creature, committing thereby a grievous sin against the impartial
Creator.

I write not to judge, but to urge repentance, and deeds born of
repentance.

I write because, in the midst of a crooked and perverse nation,
given to the dark arts of segregation, we do not shine as lights in the
world, but have surrendered ourselves to the power of darkness; for
he that saith belongs to the light and hateth his colored brother is in
darkness even until now.

He that loveth his colored brother abideth in the light, and there
is no occasion for stumbling in him. But he that hateth his colored
brother is in darkness, and walketh in darkness, and knoweth not
whither he goeth, because that darkness hath blinded his eyes.

My brethren, I bring not a strange message; this is the message
that we have heard from the beginning, that we should love one another.

Let us be longer fashioned according to this world of division and
segregation, but let us be transformed by the renewing of our minds,
that we may prove what is the good, and acceptable, and perfect will
of the Father.

For this we know, that no man who despises his neighbor has any inheritance in the kingdom of Christ and of God.

Though we speak with the tongues of men and of angels and have not brotherly love, we are as sounding brass or a clanging cymbal.

And though we know all mysteries and all knowledge; and though we have all faith, so as to remove mountains, but have not brotherly love, we are nothing.

And though we bestow all our goods to feed the poor, but have not brotherly love, it profits us nothing.

Let no one deceive us with vain words, saying, The Negro is happiest with his own kind, for because of these things come insults, and bruising of the spirit, and riots, and lynchings, and woes innumerable.

No man speaking by the spirit of God calls another man inferior because he has a darker skin.

If a person be righteous, he is not made evil by his color; if a person be evil, he is not made righteous by his whiteness.

In Jesus Christ neither whiteness availeth anything, nor color, but faith working through love.

My earnest prayer and desire is that we who are white and we who are colored should be no longer strangers and aliens to one another, but should now be fellow-citizens in the commonwealth of God, through the power of Christ who hath made both one, and hath broken down the middle wall of segregation between us.

For this cause I bow my knees to the Father, of whom the whole family in heaven and earth is named.

That he would grant us, according to the riches of his mercy, to be rooted and grounded in love, and filled with all the fullness of God, that we may no longer be a white church and a colored church, but one Christian church, a light to lighten the darkness of our age.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

—Fred D. Wentzel: *Epistle to White Christians*, pp. 7-9. The Christian Education Press.

WHOSE SHEPHERD?

“The Lord is my shepherd; I shall not want.” Ps. 23.

Bok Hoo is a Chinese war orphan, fifteen years old. If anyone ever told him about God, he has forgotten it.

“In green pastures he makes me lie down;

Beside refreshing waters he leads me.

He gives me new life;

He guides me in paths of righteousness for his name’s sake.”

Bok Hoo wanders through the battered city streets, searching for scraps of food to satisfy the gnawing hunger within him. When he cannot find enough to eat among the garbage and in the gutters, he steals in order to keep himself alive.

“Even though I walk in the darkest valley,

I fear no harm; for thou art with me;

Thy rod and thy staff—they comfort me.”

Bok Hoo has seen death. He has lived with death most of his life. All he can remember of his family and loved ones is death. Comfort? There is no word like that in Bok Hoo’s vocabulary.

“Thou layest a table before me in the presence of my enemies; Thou anointest my head with oil; my cup overflows.”

Hate . . . revenge . . . friendship . . . love . . . life—and something to live for. There is so much confusion.

“Surely goodness and kindness shall follow me all the days of my life;

And I shall dwell in the house of the Lord to an old age.”

And Bok Hoo?

—Donald Marsh, in *Power*, February 8, 1948. National Conference of Methodist Youth.

LOVE ONE ANOTHER

There is a story out of CIMADE that I should like to tell you. CIMADE, as you know, is the Protestant organization that has done so much for refugees in France. Not long ago in Caen, the French city that endured a month’s bombardment and 75 per cent destruction, an American student was helping to clear away the rubble of what had once been a Protestant church. He picked up a large stone that looked like all the other whole blocks he had salvaged and stacked in neat piles. But it was different. It had a message etched upon its face—“Aimez-vous les uns les autres.”

The student looked around frantically, his bitterness deep within him. “Love one another” and hell had howled down this street! The year was 1946, and the daily contact with human suffering in the Foyer Cimade and the desolation of the streets were torture to a sensitive and somewhat sheltered spirit such as his. Hysteria mounted in him and he shouted in derision and irony, “Love one another! Love one another!”

One of the workmen, shabby and trembling, touched the student’s arm. “A terrible irony—or a profound truth? To see it as irony is to look backward, my young friend. Look backward, if you will, and shatter yourself in despair. Look forward and the truth will make you whole.

“Aimez-vous les uns les autres—had all men followed this, His way, there would have been no Calvary for Him, no fallen temples on this street, no perishing of the innocent in this land. No, my young friend, the truth is not betrayed, nor even fallen here—only the men who mocked it.”

—Violet Wood: *In the Direction of Dreams*. The Missionary Education Movement (The Friendship Press).

YOUNG CHRISTIAN’S CHARTER FOR A NEW WORLD ORDER

The world is my home and all the people of the earth are my brothers. As long as people and society continue to destroy the

sacredness of personality, I must work to create abundant life. As long as people suffer from discrimination, poverty, and tyranny I must live God's moral laws. As long as there is conflict or tension, a world at war, I must give all diligence to promoting obedience to God's moral laws. In my hands are the instruments of peace and world order. I am a Christian.

I

World order begins with me. World order begins with the tiniest fraction of an attitude.

I will know God intimately and live His will.

I will discipline my personal life in harmony with that of my leader—Christ.

I will seek to know people of other racial and cultural groups.

I will learn some language other than my own, that I may understand other people and their culture better.

I will join with others in study and work with them at the tensions and conflicts and cleavages in my community.

Father, fill me with Christ's Spirit so that I may live by this charter. Lead me in the task of cultivating world peace and order that begins in me. Amen.

II

World order grows from consecrated group fellowship.

I will create or join a committee on world order of my young people's group.

In this group we will arrange for study and world order, and draw up a charter of the kind of a world we want to live in.

We will integrate our study with quiet moments of group worship—seeking to plan for our world by God's will.

We will ask our pastor to preach sermons on world order and organize church-wide study sessions in which we participated.

We will observe the Peace Angelus in our church and community.

We will create or engage in work projects in our community in order that we may begin to build our world where we are.

III

World order depends upon a new community.

We will join with other church groups to carry our message to our community.

We will attempt to lead others in studying the basis of lasting peace, through individual conversations, interchurch and interracial study groups and conferences.

We will try to build our community after the ideals of our world charter; seeking means of bridging the barriers of race and of class to make possible equal opportunity for all.

IV

World order requires my life.

My vocation is the main channel for Christian service.

My task is to become a skilled Christian worker—a farmer, teacher, minister, scientist—accepting my area of life work as my chance to witness to the world Christian community and to permeate it with the spirit of Christ.

My home will become a new unit in the new world order; and from its fellowship will radiate Christian humility and a loving community.

Through my church I will identify myself with the whole family of God. I will participate in its task of fulfilling Christ's ministry to human life. I will enjoy through it the sustaining power generated in the consecrated community of Christians into which we have entered and with which we abide forever.

O Divine Master, grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.—St. Francis of Assisi.

—United Christian Youth Movement. Copyright 1948.

I GIVE MY DAILY LIFE

“Quicken me through Thy righteousness.” Psalms 119:40. Read Psalms 119:33-40.

In an adventure of silence I sought God. Thoughts of the world's great need compelled my spirit to cry out for a way in which I might be used of God . . .

I had heard a young prophet of this generation declare that somewhere in the world a person starved to death every time my heart beat.

O, could the stopping of my heartbeat put an end to this certain, creeping slow death which overtakes my brothers and sisters in Germany, China, India, Hungary. Every place where a brother or sister or father or mother or child is snuffed out in the misery of hunger. Could the stopping of my heartbeat keep them alive, I would gladly ask God to let me be their substitute.

“But it is not that easy,” whispered God in the silence. “Every beat of your heart that brings death to one of these must beat a summons to you to live sacrificially . . . to use your breath to help others see the immediate need of bringing food to the hungry . . . to discipline your own desires and wants under the shadow or starvation of your brothers.”

“O God,” my spirit cried, “take my heartbeats, my breath, my food, my clothing, my opportunities, and live through them, that I might help you save my brothers.”

—Royer Woodburn, in *Power*, June 17, 1947. National Conference of Methodist Youth.

PRAYER

Father God, who leadest the races of men by thy marvellous hand, we thank thee that two thousand years ago thou didst send thy Son to this earth, giving a thrill of glory to this worn and weary world, and that thou didst reveal the way of salvation through love and the cross. But we have failed to understand this great mystery and are driven mad with our struggles and dissensions. From the depths of our hearts we repent, and like the Wise Men of old, we press forward, with our eyes fixed on the Radiant Star! Amen.

—Toyohiko Kagawa: Consultation Dr. Henry Carpenter and Mrs. Lois Erickson.

THE KEYS

“God hath made of one blood all nations of men to dwell on the face of the earth.” Acts 17:26.

The world—a living body;
Its cells—the hearts of men;
Each part dependent on another
To make it breathe again.
Its hope—the many millions
Who strove to make it one
Unstained by petty hatreds,
Intolerant of none.
Who knows the countless numbers,
That through the ages past,
Have toiled and struggled hard and long
For a world without a caste.
The Son of God when on the earth
Understood no racial wall;
He knew the justice of the Lord,
The father of us all.

Aggrey of Africa once said, “You can play a tune of sorts on the white keys; you can play a tune of sorts on the black keys; but for harmony you must use both black and white.”

Our Father, show me at least one step to take today toward Thy Kingdom brotherhood. Rid my heart of all unbrotherliness.

—Shirley Motter, in *Power*, May 6, 1947. National Conference of Methodist Youth.

THOUGH WE SPEAK

Though we speak on brotherhood as well as the best minister or a politician,
And have not love, we are like blown-up paper bags.
Though we can teach a Sunday School lesson on “Love Thy Neighbor,”
Though we can understand the mysteries of a new world,

Though we have enough knowledge to answer all questions,
Though we have faith enough to stop war
And have not love, we are nothing.
And though we give money to our church for home missions,
And though we talk about living together, and fair wages,
and lack of discrimination,
If we have not love enough in our hearts to do something, then
the talking and the giving are nothing.
Love never dies; talking will someday stop;
Giving will someday cease; protesting will someday fail;
But when one loves enough to care really and does something to
bring friendliness and understanding between people, nothing can
ever take that away.
Love never dies.

—Nelle Morton: *Brotherhood Our Unfinished Task*. Federal Council of
the Churches of Christ in America.

ONLY BY YOUR LOVE

The story of M. Vincent de Paul must stir the most sincere sympathy of which we know. It must tear itself into twentieth century hearts to search in them the potentials of the life that is lived with all the meaning the designer must have meant. Who is an even greater visitor than an ambassador to the Pope? A young volunteer maid said, the latest one, who wishes to serve the poor.

But it is not enough to want to help the poor, that maid must learn for men do not live by help alone. "It is only by your love that they forgive you the bread that you give them." Love them and soup will do without bread; love them and know love as the food of a full spirit.

Midst all the knowledge of a campus can a Methodist student learn such a lesson? What can a village priest of 1617 say to a student now in the middle of the twentieth century? Indeed what can a village Rabbi say to a seeking student two thousand years away? Do not they say to two thousand students even as they go to various parts of the world "Love them all"?

—Meditation on theme in play, *Monsieur Vincent*, depicting life of St. Vincent de Paul.

TO LOVE TRULY

Moses Leib, the Hassidic Rabbi of Sassov, declared to his disciples: "I learned how we must truly love our neighbor from a conversation between two villagers which I overheard.

"The first said: 'Tell me, friend Ivan, do you love me?'"
"The second: 'I love you deeply.'"
"The first: 'Do you know, my friend, what gives me pain?'"
"The second: 'How can I, pray, know what gives you pain?'"
"The first: 'If you do not know what gives me pain, how can you say that you truly love me?'"

"Understand, then, my sons," continued the Rabbi, "to love, truly to love, means to know what brings pain to your comrade."

—From *The Christian Friends Bulletin*, October 1949, Vol. 6, No. 5, p. 4.

I LOVE THE PEOPLE

I love the people of the world—the plain people of every race, color, size, class and nation. We overlook much good in them or plow it under with the machinery of our customs and judgments. There is real strength in the people; it is the strength of God. There is courage and greatness deep down underneath.

You say you don't see it. You say you see only the base desires, the dishonesty, the corruption, the dullness. Those things are there, and those who sometimes take no time to look for anything else think the plain people amount to nothing. So they act that way toward them.

But Jesus didn't. He saw beneath all that. He loved the people of the world; He believed in them; He put His hope in them.

What was it that he saw in dirty fishermen of a small country? What was good about a scoundrel tax-collector, or what stability in a zealot like Simon? Why did he waste time talking with a prostitute in Samaria, why waste love on a worthless woman like Mary Magdalene?

Could it be that He could see in a life of strong hatred a capacity for great love? Could He see beneath roughness to strength? Could He see beneath superstition to childlike capacity for faith in God if He were rightly revealed to them?

I am beginning to share His faith in the plain people of the world, and I will try to remember today His words of Matt. 25:31-46.

—James Chubb, in *Power*, February 13, 1947. National Conference of Methodist Youth.

UNTO THE LEAST OF THESE

While there is a lower class, I am in it,
While there is a criminal element, I am of it,
While there is a soul in jail, I am not free.

—Eugene V. Debs.

IS IT I?

And as they were eating, he said, "Truly I say to you, one of you will betray me." And they were very sorrowful, and began to say to him one after another, "Is it I, Lord?" Matt. 26:21-22.

Today, too, Jesus' voice is saying, "There are those among you who will betray me in many ways," and we answer, "Lord, is it I?"

"Some of you will betray me by clouding your thinking with prejudices of all kinds; by molding your characters for the public rather than for me; by neglecting to make effective places for yourselves in your church."

... I, Master?

"Verily I say unto you that some of you will betray me by refusing to respect and help the dirty, uneducated, underprivileged of other races and nations along with those who have had opportunities equal to your own. . . ."

Master, is it I?

"Indeed, many of you will betray me by failing to seek my Father's guidance for your daily lives through prayer; by making your goals the things you want without considering God's wishes."

. . . I, Lord?

"There are those of you who will betray me in failure to think and act with an open and Christ-motivated mind concerning economic systems. In countless ways you are untrue to me. Search deep into yourselves."

Master, grant me the consecration, the strength, the love to follow after Thee alone. Amen.

—H. C. Currier, in *Power*, January 30, 1947. National Conference of Methodist Youth.

WE ARE THERE WHEN

They who first sang this spiritual were there. A dark man named Simon first bore His cross up Golgotha. His people have borne it ever since.

In 1831 no Negro was allowed off his master's place without a pass. No meetings could be held—not even church—unless a white person was present. A person caught trying to teach a Negro to read or write was punished severely by law. In the land of the Declaration of Independence and the Constitution dark-skinned children were sold like animals while their mothers wept.

Yes, they who first sang this song were there.

We might well sing it in our time, too. We are there when we crucify our Lord in many ways today. Instead of hanging Him on a cross, we blast Him with guns and burn out His lungs with atomic blasts. Instead of Golgotha, He dies in a gutter in Shanghai, Calcutta, Athens, Pilsen—starved to death while we eat cake. Instead of jeering crowds, He now dies a million lonely deaths with no notice taken and no one to jeer or care.

"Inasmuch as you have done it unto the least of these my brethren you have done it unto me."

Take time to read Matt. 25:31-46.

"Were you there when they crucified my Lord? O sometimes it causes me to tremble . . . tremble."

Yes, sometimes it causes me to tremble!

LITANY: "We beseech thee, O Lord, mighty and ever wise, that thou wilt guide, protect, and inspire all those who learn and labor truly to get their own living . . .

"For those who till the earth,
For those who tend machinery,

"We beseech thee.

"For those who strive on the deep waters,
For those who venture in far countries.

"We beseech thee.

“For those who work in offices and warehouses,
For those who labor at furnaces and in factories,
“We beseech thee.

“For those who toil in mines,
For those who buy and sell,
“We beseech thee.”

“For those who keep house,
For those who train children,
“We beseech thee.

“And for all those who are poor, and broken, and oppressed:
For all whose labor is without hope,
For all whose labor is without honor,
For all those whose labor is without interest,
For those who have too little leisure,
For those who are underpaid,
For those who oppress their employees through love of money,
For those who work in dangerous trades,
For those who cannot find work,
For those who have no home,
For prisoners and outcasts,
For the victims of lust,
For all who are sick or hungry,
For all who are intemperate, luxurious, and cruel,

“Dear Lord, we pray to thee.”

—Litany, from *The Kingdom, the Power, and the Glory*. Oxford University Press.

BEGIN NOW

If you want a dynamic Christian advance across the earth, the place to start is with yourself. The measure of your faith, the courage of your will, is *for you* the beginning of the march. The ordinary life you lead in community with others in home, school, office, shop, and church is the making of the world community, the neighborhood of man. The towers of prejudice, pride, and power must crash before the onslaught of Christian weapons, even when they're ours. Security in economic life, unmarred by caste or conflict, is as important in our own communities as in China, Africa, or India.

North Americans have the unique opportunity of making international brotherhood real within their own frontiers. They have it within their power to prove to the world that fraternity is possible, glorious and rich in benefits for everyone. Their states have been built by the inews of Sweden, the songs of Sicily, the industriousness of Germany, the enterprise of England, the patience of Africa, the love and labors of every nationality on earth. Forging and reforging them into a single, true community, they can give birth to the neighborhood of man and signal the nations that the new one world is on the way. Simple gestures

than anything else for the fact that he really did belong to the whole human race.

—Archer Wallace: “Jan Masaryk Enters America,” from *The Field of Honor*. Copyright 1949 by Pierce and Smith. Abingdon-Cokesbury Press.

FROM SOULS UNDAUNTED

When I would pray,
Lord, take the thorn away,
Clearly there comes to me
A vision of His cross!

—Mumei (American Mission to Lepers).

THESE NEEDS OF MINE

I planned an ultra-modern house
When priorities were lifted . . .
But a Belgian woman whispered,
“I have no home at all!”
I dreamed of a country cottage
For happy week-end days . . .
But a Jewish lad kept saying,
“I have no country!”
I decided on a new cupboard right now . . .
But a child of China cried out,
“I have no cup.”
I wanted a quick-freeze unit
For storing quantities of food . . .
But across the water came the cry,
“I have no food.”
I ordered a new car,
For the pleasure of my loved ones . . .
But a war orphan murmured,
“I have no loved ones.”

—Mayme Garner Miller.

WORLD PEACE

Father of all mankind, we look out upon a world that is cursed by hatreds. Millions stalk like shadows across the earth, homeless, hungry, begging for a chance to live in peace. We know that our world is not right. With all the provisions of nature and the capacities of man's mind, there should be security for all.

The cries of needy comrades are drowned out by drilling armies that strive to preserve the walls of separation among thy children. Fortresses and weapons threaten everywhere. Wealth is squandered on monsters of war that breathe terror to humanity. O spirit of love, awaken our strength, that we may match our lives against these ways of death!

Let us no longer speculate about brotherhood, but cast ourselves into

the Christian revolution which can bring fullness of life to mankind and a new epoch of freedom to the earth. Enlist us, we pray, in a crusade to free the world from the curse of national hatreds and the tyranny of war. Help us to live as peacemakers and demonstrate in daily life the tolerance and co-operation upon which alone we can succeed in building the foundations of enduring peace. Amen.

—R. M. Bartlett: *Boy's Prayers*. Association Press.

SHOW US HOW TO HELP

Almighty God, Father of mankind, we thank Thee that Thou hast made of one blood all peoples who dwell upon the earth. May we also become one in spirit through the love of our Redeemer, Jesus Christ, who died for our sins on the Cross.

Cleanse us, O Lord, that we may be free from greed, pride, hate, fear, cruelty, and selfishness, and that we may have pure hearts to commune with Thee. Teach us Thy way of loving and help us practice Thy love in our daily living—in understanding, forgiving, and serving Thy children everywhere around the world.

Lord, give us clear vision, that we may be able to lift our thoughts from goods to the good. We pray for lasting world peace; for mediation which will open a way for all nations to live in harmony together; a peace wherein all honest nations must grant the truth taught by Jesus—the fatherhood of God and the brotherhood of man.

Show us, we pray, how we as Christians can help bring our sincere desire to pass: "Glory to God in the highest, and on earth peace, good will toward men." We ask it in the name of Christ. Amen.

—*The Methodist Woman*, December 1950. Used by permission of the editor.

PRAYER FOR THIS WORLD

O God, we thank thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thorn-bush by the wayside is aflame with the glory of God.

Enlarge within us the sense of fellowship with all the living things, our little brothers, to whom thou hast given this earth as their home in common with us. We remember with shame that in the past we have exercised the high dominion of man with ruthless cruelty, so that the voice of the Earth, which should have gone up to thee in song, has been a groan of travail. May we realize that they live, not for us alone, but for themselves and for thee, and that they love the sweetness of life

even as we, and serve thee in their place better than we in ours.

When our use of this world is over and we make room for others, may we not leave anything ravished by our greed or spoiled by our ignorance, but may we hand on our common heritage fairer and sweeter through our use of it, and undiminished in fertility and joy, so that our bodies may return in peace to the great mother who nourished them and our spirits may round the circle of a perfect life in thee. Amen.

—Walter Rauschenbusch: *Prayers of the Social Awakening*. The Pilgrim Press.

THE SOLDIER DISCOVERS THE MISSIONARY

On one of the islands in the South Pacific, during World War II, a British soldier was making his way warily through deep tropical vegetation. His ears were alert to any sound of danger that might come, not only from concealed enemies, but also from the native population of the island. He heard some strange and unexpected sounds. He discovered that they came from a native boy, working up on the thatched roof of a little hut, singing familiar music. At first he could not believe it; but later there could be no doubt about it. The native boy on the roof was singing, in his own language, words to the familiar hymn tune, "Christ the Lord Is Risen Today." It carried the soldier back in memory to the old church in an English village. He called to the boy to come down and sing with him, and together they sang, in the jungle, the great Easter hymn, "Christ the Lord Is Risen Today," "each," as at Pentecost, "in his own tongue."

That was a true and living picture of one of the striking bits of religious history in World War II. It was a demonstration of a Christian fellowship that reached across all borders, in which there was neither bond nor free, Greek nor Jew, Scythian nor barbarian, but all one in Christ Jesus. It was more. It was a fresh discovery of the missionary and his work by multitudes of men in the Armed Forces of many nations. They discovered, the majority of them for the first time in their lives, the abiding result of missionary work carried on by American and British and European Churches. One American soldier, stationed on an island where the Wesleyan Church of Great Britain had been at work for many years, put it vividly in a letter to his mother: "This is the strangest place—all the little black boys are named John Wesley."

In many ways, this experience, on a grand scale, was the greatest mission-study class ever conducted. To a great host of men, who had only the distorted, conventional, "cartoon" idea of a missionary, it brought a clear vision of the foreign missionary as the builder of Christian civilization. This is not only a discovery of the past. It is also an inspiration and a challenge to the future.

—H. E. Luccock: *Endless Line of Splendor*. Used by permission of the Advance for Christ and His Church of The Methodist Church.

DOUBT

Dear Father, my mind is confused by the happenings of the world, by the conflict of nations, by the crimes of men. I cannot understand

why people repudiate the ideals of thy prophets and destroy the harmony of the earth through greed and strife, and why danger and fear stalk across the globe.

O God, I long to know that, back of the chaos, there is some abiding power upholding the truth, that I may understand the meaning of life and not be overcome by doubt. I want to rest my life in thee and upon the unchanging values that undergird our existence.

Help me to grow beyond questioning into a faith that the forces of evil cannot destroy. Link me with thy abiding purposes, which reach like a chain through the ages, binding men together into a fellowship of faith so strong that it cannot be broken.

As the rising sun scatters the darkness of the night, may thy truth free me from the shadows of my doubt, leaving me confident and unafraid. Amen.

—R. M. Bartlett: *Boy's Prayers*. Association Press.

PRAYER FOR PEACE

O God, who through thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace; hasten, we beseech thee, the fulfillment of thy most sure promise. Still the tumult of the nations, and set at naught the peoples that delight in war, that we may be speedily delivered from our present confusion into the order and righteousness of thy kingdom; through Jesus Christ our Lord. Amen.

—From *The Book of Worship for Church and Home*. The Methodist Publishing House.

MEDITATION—AND THEN . . .

The two favorite saints of the Greek Church are Cassianus and Nicholas. The former was famous for his love of meditation, and the latter for his eagerness to help all he could. The following legend is told about them.

When Cassianus entered heaven, the Lord asked, "What hast thou done on earth, Cassianus?"

"I saw a peasant floundering with his cart in the mud," he answered. "Didst thou help him?"

"No, I was coming before thee, Lord, and I did not wish to affront thee by soiling my white robes."

Later Nicholas approached, and to him the Lord said, "Why art thou so stained and soiled?"

"I saw a peasant floundering in a marsh," he said, "and I put my shoulder to the wheel and helped him out, hence the mud on my robes."

"Blessed art thou, Nicholas," said the Lord. "Thou didst well, and the sight of these soiled robes is pleasant to me. Thou didst better than Cassianus." And the Lord blessed Nicholas with fourfold approval.

There have always been Christians who practiced and enjoyed meditation, and it is good. But there is another duty which is even better. It is to honor God by loving and helping other people. In Christ's ac-

count of the judgment he said some of his followers will be surprised because of their great reward and they will say: "When saw we thee an hungered, and fed thee or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" And the king shall answer and say unto them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And we believe Thy word,
Tho' dim our faith may be:
Whate'er for Thine we do, O Lord,
We do it unto Thee.

—Archer Wallace: "Cassianus and Nicholas," *The Field of Honor*. Copyright 1949 by Pierce & Smith. Abingdon-Cokesbury Press.

TURN MY EYES OUTWARD

Forgive me, O God, that I have so long turned my eyes inward upon my small self.

I have been too much concerned with my own affairs, my joys and disappointments, my goings and comings, my wishes and whims.

I confess unto thee my too ready absorption in my feelings, my likes and dislikes, my small sources of pride and my sense of injury as if these were all there is to life!

Cleanse me, my Lord, of these my sins of small vision by turning my eyes outward to the larger needs of thy world.

The cry of the children of the slums, denied their chance at life—
Turn eyes to that.

The lonely youth of distant and disinherited places of the country and the mountains—

Lord, get me absorbed in them.

Mature men and women whose hopes have turned to ashes—

If I am going to worry, let it be about them.

The many millions who will go to bed hungry tonight in all lands—
Tie these cares of thine to my heart. Amen.

—P. R. Hayward: *Young People's Prayers*. Association Press.

PRAYER FOR PEACE

Almighty God, from whom all thoughts of truth and peace proceed; kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth, that in tranquillity thy Kingdom may go forward, till the earth be filled with the knowledge of thy love; through Jesus Christ our Lord. Amen.⁴⁹

—From *The Book of Worship for Church and Home*. Copyright 1944, 1945 by Whitmore & Stone. The Methodist Publishing House.

WHAT CAN WE DO?

Do you suppose God thinks we can do anything?

—about race prejudice, segregation, the tension created within the

one holding the prejudice, as well as the suffering of the one against whom it is held?

—about economic servitude of tenant farmers who can scarcely make enough to pay in produce the rent, much less feed their families; or of workers whose daily lives are a treadmill grind with little joy to light their eyes ever?

—about armament races, and the agreements going on behind iron doors that affect the destinies of millions and turn the steps of boys from home and right living to beastliness and mass murdering, while the armament racers rake in the dollars?

—about corrupt government in town or village, that grinds the poor and enriches the rich, and keeps poor roads and sewage and schools?

—about the need for doctors and nurses for sick people—thousands out of reach of any help whatever—all over the world? About babies born to die before they grow a year old or learn to look with joy at the world's sunshine?

Surely God doesn't expect *that* much out of people he has put here with life-energies today. We've got so much else to do.

Jesus told about how a man never sits down to build a tower without figuring the cost. (Luke 14:28-30.) Probably God didn't either, about man. He's got a big stake in us!

—Jerry Lewis, in *Power*, May 16, 1950. National Conference of Methodist Youth.

THE LOVE-YOUR-NEIGHBOR MOVEMENT

The Love-Your-Neighbor movement need not be opposed by capitalists. The Love-Your-Neighbor movement is not to be implemented by force. All we have to do—we who cherish it—is to proceed as freely and cheerfully as possible. When I was asked, "Don't you have a report to submit?" I replied, "No, there is no report. Since I'm doing this alone, I owe nobody an accounting."

My Love-Your-Neighbor movement is a little project of my own. A few others who sympathize with its purpose may offer their services voluntarily. Such a large-scale work as Chicago's Hull House is beyond the power and imagination of anyone so poor as I am. Such an organization as Hull House is impossible for everybody, while the small task I have undertaken is, I believe, within the scope of anybody.

If we have money, we should put it to good use as long as it lasts. If we do not have money, we can still aim to do the works of love within our tiny spheres. If we commit ourselves to living in this spirit, our lives will be fruitful. All that is required of us is to help our poor neighbors whosoever they be in our own neighborhoods.

—Toyohiko Kagawa: *Meditations*. Harper and Brothers.

GOD WANTS TO WIN US

God is doing everything he can to win us. He has placed us as free moral agents in a moral universe and bound us with the cords of mutual interdependence. God is holy love. God is loving holiness. Ever he sustains the dependability of the processes of the universe, and

ever does he maintain the inviolability of human freedom. Never does he manipulate the universe into chaos, and never does he manipulate his children as puppets. Because we are free moral agents in a moral universe, God is constantly endeavoring to win us to the wise and right use of our faculties. When with ardent desire we seek his help, he is able to enter the open door and quicken our minds, stir our emotions, make sensitive and accurate our conscience, and strengthen our wills. Deep within us are latent possibilities of response to the magnetic appeal of our Father. Created in the spiritual image of God, we can respond to his affectionate yearning for comradeship and collaboration. When God thus wins us, to that degree the Kingdom of God comes within us and through us.

The way of life has been made known to us through God's revelation in Jesus. God himself is doing everything that he can do to win us to lives of love and fellowship. The coming of the good society awaits faithful response from us. We must follow, we must take up cross and follow.

—Kirby Page: *Now Is the Time to Prevent a Third World War*. Used by permission of the author.

SERVICE WORKS MAGIC

In every community, state, and nation in the world there are situations calling for change, situations that good people talk about endlessly, situations about which nobody does a thing. "What can we do?" they say, while the problems of nations and men are left unsolved, waiting for some magic answer that never comes.

Today many young people are concerned about situations that separate individuals or groups, that compare unfavorably with what the Christian ideal of brotherhood ought to be. These young people are not only concerned, they are not only dreaming about something that somebody else might do, they are acting in the direction of their dreams. They have discovered that the common hours of a week end, a week, a fortnight, a year, or even two or three years invested in volunteer service in communities cut at the creed line, at the color line, and by railroad tracks can work magic—the kind of magic that cooperative Christian action, if given a chance, can achieve anywhere.

—Violet Wood: *In the Direction of Dreams*. The Friendship Press.

CHALLENGE

This is no time for fear, for doubts of good,
For broodings on the tragedies of fate.
It is a time for songs of brotherhood,
For hymns of joy, of man's divine estate.
Though echoes of old wars depress the heart,
Though greed and hate still curse men's nobler ways,
Though foul suspicion blasts our life apart,
It is a time for confidence and praise.
Let prophets prophesy, let poets sing.

Our dreams are not in vain. The night is past.
Together, as new hopes are wakening,
Let us proclaim: God's Kingdom comes at last!
Our Babels crash. Let selfish flags be furled.
As brothers all, we build a Friendly World.

—Thomas Curtis Clark. Used by permission of the author.

DO I DARE GIVE THANKS

“Soul of mine, give thanks,” I said unto myself, “for food and shelter.” And this soul of mine answered from the depths. “On the steppes of the Andes, in the villages of India, amid the tortured homes of China, millions of thy human brothers lie down hungry and without shelter this very night. Darest thou give thanks?”

So, when gratitude for my home came to my lips, they were silent because my soul pointed to the homeless; when I was grateful for health, I saw the sick; for friends, the lonely; for beauty, those tethered in ugly places; for faith, those impelled by tragic lives to doubt.

So, when by the miracle of a transformed spirit, I made the woes of other men my own and heard the overtones of their unfulfilled desires, my heart sang, “Accept, O God, my humble and hearty thanks for the blessing of the unfinished work in thy world.”

Accept thou this, O God, as my Thanksgiving prayer. Amen.

—P. R. Hayward: *Young People's Prayers*. Association Press.

WHERE SHALL WE BEGIN?

We live in a world of curious contradictions.

Three quarters of the population of our planet is engaged in growing, processing, or distributing food. Yet two thirds of the human race is undernourished. In those parts of the world where food is relatively plentiful human beings live for something like the threescore and ten years of biblical promise, the average family rears two to four children, and infant mortality is low. In the vast areas where famine constantly threatens, the average life span is less than thirty years, children are born about as rapidly as nature will permit, and more than half of them die before they reach maturity.

We possess the knowledge necessary to combat most of the plagues and diseases which have, since time immemorial, decimated the human race. Yet millions die each year because this knowledge is still beyond their reach.

For centuries man has known how to communicate and record his thoughts in some form of written language, and how to read the recorded thoughts of his fellow man. Yet there are still vast areas on our planet in which teeming millions can neither read nor write, in which mere literacy is a qualification for leadership.

We know that hunger, poverty, disease, and ignorance are basic causes of human unhappiness, the basic factors which move man toward violence. We know that the unequal distribution of food, medicine,

knowledge, and accumulated wealth causes a widespread sense of injustice; and we know that man's sense of justice and injustice is older and stronger than man's reason.

Yet, taking the human race as a whole, we do relatively little about all this.

—J. P. Warburg: *God and the Nations*. Used by permission of the author.

A PARAPHRASE OF I CORINTHIANS XIII

If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate the fountains of riches, and power to pre-empt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal work-mates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed, and forced tribute from weakness, but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love; these three; and the greatest of these is love.

—Walter Rauschenbusch: *Dare We Be Christians*. The Pilgrim Press.

WAR AND PEACE

“Put up the sword!” The voice of Christ once more
Speaks, in the pauses of the cannon’s roar,
O’er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o’er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, sons
Of desolated women in their far-off homes,
Waiting to hear the step that never comes!

O men and brothers! let that voice be heard.
War fails, try peace! Put up the useless sword.

—Whittier.

PRAYER

O God, who in thine infinite love didst send thy Son to bring light to all that are in darkness, fill us with thine own love for men; and, since thou hast entrusted to us both the knowledge of thy truth and the gifts of thy bounty, help us to use them as good stewards, giving liberally, praying instantly, and working diligently, that we may be sharers in bringing all men to thy light and hastening the coming of thy kingdom. Amen.

—From *Prayers for the Christian Year*. Oxford University Press.

TWO CAMPFIRES

OVER HERE

The campfire service begins.
The young people, sturdy,
In silent, warm friendliness,
Link hands about it.
Above, the sky is calm,
And heavy with the closeness of God.
They sing of the peaceful ending of day
With clear, hopeful voices
That drift faintly, reassuringly
Down to the listening town-folk.
Someone prays—
“God grant that we may have peace.
Comfort the afflicted.”
“Taps” is sung.
“All is well,
Safely rest,
God is nigh.”

OVER THERE

The campfire is built.
The refugees jostle each other,
Yearning toward it.
There is not warmth enough for all.
A mother holds her hands to the scorching flames
And rubs them on her baby’s legs.
The people are old, or very young.
Their youths are lost.
Their weary eyes are fastened upward
On the menacing red glare in the sky,
The reflected light of their burning homes.
A faint droning up there

Deepens the dull fear in their staring eyes.

The moaning of their voices
Creates a dreary chant.

Some wretch, in agony, prays—
“God, let them be tortured,
Blinded, slaughtered.”

“Taps” is not sung.
But it is heard all about them.

It is their theme song.

“All is well,
Safely rest. . . .”

It's a lie.

—Lorraine King, in *The Epworth Herald*. Copyright Stone and Pierce.

TEN COMMANDMENTS—SPOKEN FOR THE NINETEEN-FIFTIES

Here are ten commandments that Jesus might give us if he were here today:

1. I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro, and the Hindu, the Chinese, Japanese, Russian, and Mexican, all are my beloved children.

2. Thou shalt not measure a city's greatness by its bank clearings alone, but also by its low infant mortality, its homes, playgrounds, libraries, schools, hospitals, and by its low record for bootlegging, robbery, and murder.

3. Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

4. Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral diseases.

5. Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry.

6. Thou shalt press on from political democracy to industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.

7. Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.

8. Thou shalt honor men for character and service alone and dis-honor none because of race, color, or previous condition of servitude.

9. Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news, or by calling him contemptuous names such as “Dago,” “Chink,” “Jap,” “Wop,” “Nigger,” or “Sheeny.”

10. Thou shalt remember that when thine own ancestors were savages and barbarians other men brought to them the saving and civi-

lizing Christian gospel. Now that thou art rich and prosperous, beware lest thou export only thy science and efficiency, thy warships, goods and moving-picture films, and forget to export the Christian message and the Christlike spirit also.

—From bulletin of the Federal Council of the Churches of Christ in America.

FAITH THAT HIS WAY WILL WORK

Yes, the Christian way must be applied in the actual experience of real life situations. Relate the study of the life of Christ to certain human relations in your community and world. If you come to the conclusion that the principles of Jesus are too idealistic to be applied here and now, then do not be satisfied with what you know of the mind of Christ or of how the world operates. Jesus not only insisted that we must do what he said ought to be done. He also said, and he backed it up with his whole life and death, that his way was the way of God. Not only would it work; it is the only way that will ultimately work. He ties our action and living into our praying and worship with this assurance:

“Ask, and you shall receive. Seek, and you shall find.

Knock, and it shall be opened unto you.”

Now let's see if we can ask ourselves a few pointed questions that will bring that statement to bear on our particular situations. Did Jesus mean that if we wanted to see Christian ideas inserted into governmental plans, we ought to knock at the door of the treaty room of the United Nations and other meeting rooms until they are opened to us? But what if we knock and are refused admittance? Then knock again and again. The world is not run on whim and fancy but ultimately on the love of God; and what is in harmony with those laws will not be pushed outside forever. It takes courage to knock or call once. But it takes a dogged determined courage to keep knocking even when no prospect is in sight of the door's opening.

Or ask this question, how many times have we knocked on the door of race relations? How often do we rap on the door labeled “social morality”? Race prejudice is so deeply ingrained in American life that it can move even church members to commit terrible crimes. Social immorality is very profitable for industries like the liquor industry that runs into millions of dollars every year. But as long as these and other doors are locked to Christ and his way of life, Christian persons ought to knock and keep knocking.

—George Harper: *Youth and Community Service*. Copyright 1949 by Pierce and Smith. Abingdon-Cokesbury Press.

“GIVE US THIS DAY OUR DAILY BREAD”

For centuries men have prayed this prayer. How often does it impel them to seek out a destitute family and ease their hunger? How often today does it cause us to dig down into our pockets to give to overseas relief? How often does it make us choke on food from our ample table, as our minds have turned to those gaunt pictures of the starving, home-

less, frightened and cold children we have seen? Altho' we have uttered the words with a familiarity born of habit, they are strange on our lips. These are no ordinary words. They are words packed with explosives, for when prayed as Jesus prayed them they strike at the heart of wars and injustices in international economic systems that *cause* people to be hungry. In a land where there is poverty in the midst of plenty we need to pray, "Give us . . . bread!" And more. We need to let that prayer explode under outmoded practices, so that our concern starts creating a system in which all may have food. The good earth brings forth in abundance. Our human distribution plan is wrong.

The most important word in that petition is not "give." The significant word is "us." Have I unthinkingly prayed this prayer as if the "us" meant "me"? Has my concern been more for my needs, than the needs of all? That wasn't the way Jesus prayed it. This prayer has explosives. Why? Because if the millions of Christians throughout the world were to pray this prayer as Jesus prayed it, and then *do something about it*, there would be an economic revolution over the world the like of which the world has not yet seen; the benefits of science's discoveries about food-growing would be made available to all. Cheeks of little children would bloom, and flesh would blossom on their bones. New vitamins in thwarted cripples would bring new strength, and ambition and cheerfulness—that's "abundance." John Bennett said, "Our present economic order grew up when the church was asleep." Is it *still* asleep? Has the church ever been guilty of feigning sleep when the issue in world-relations was too crucial? Can we rather pray, "Give us this day the brains and the conscience to organize the economic life of the world that the bread thou hast given in abundance may not rot but be distributed to meet the needs of all people?"

—Adapted from meditation by Ray Ragsdale in *Epworth Herald*. Copyright Stone and Pierce.

GIVE—LIVE

A clergyman wrote to a wealthy and influential business man requesting a subscription to a worthy charity. He promptly received a curt refusal which closed as follows: "As far as I can see, this Christian business is just one continuous give, give, give."

After a brief interval the clergyman answered, "I wish to thank you for the best definition of the Christian life that I have yet heard."

SWINGING TOWARD THE LIGHT

"I do believe the world is swinging toward the light,"
So spoke a soul on fire with holy flame.
Amid the dark such faith pierced through the night,
The dreamers wrought, and living fruitage came.
To give of self, and not to count the cost,
To learn, to teach, to labor, and to pray,
To serve like Christ the least, the last, the lost—
These were the beacon fires that lit the way.

Our light grows dim; the air is thick with doom,
And everywhere men's souls are crushed with fears.
Yet high above the carnage and the gloom
The call resounds across the teeming years,
"Lift high Christ's cross! Serve God and trust His might!"
I do believe the world is swinging toward the light!

—Georgia Harkness: *The Glory of God*. Copyright 1943 by Whitmore & Stone.
Abingdon-Cokesbury Press.

PRAYER FOR OTHERS—

For all who bear the burden of unrequited toil; who labor before the dawn and tarry working till the night is spent, we pray in sympathy, O God. For all children who are deprived of the right of play, and for grown men and women who break beneath the load too heavy to be borne, we entreat thy mercy and thy help, O God. With those who eat their bread in loneliness, to whom the days bring bitter grief and unending sorrow, we would enter into fellowship, O God. For all who are oppressed by the wrongs or injustice of their fellowmen; for all who dwell in darkness and the prisonhouse of sin; for all who for any cause have failed to enter into their heritage of life and light as children of God, we intercede before thy throne, O God. Give unto us of thy spirit of love and compassion and in thy name may we do our part to undo the bands of the yoke and to let the oppressed go free. In the name of Christ our Lord. Amen.

—Wade Crawford Barclay: *Challenge and Power*. Copyright 1936, Abingdon-Cokesbury Press.

YOUTH'S CREED FOR A DAY OF DAWNING BROTHERHOOD

I believe in God, the Father of all mankind.
I believe in equal rights for all races, and in justice for all people.
I believe in God as a spirit, the forgiver of all sins.
I believe that our God, being a just and loving God, would have all men live together in peace and harmony.
I believe in God, lover of all men.
I believe we were created in God's own image.
I believe in a Christian universe, one in which all men find others to be brothers in a great and common cause, Christianity.
My God is strong, steadfast, and kind. He is an ever present God, with an intimate interest in all of His children.
I believe in brotherhood and love and feel that all on this earth should be guided by the Christ above.

—South Central Jurisdictional Young People's Conference, 1946. Mt. Sequoyah, Ark.

"And your people shall rebuild the ancient ruins,
You shall raise up the foundations of many generations,
And you shall be called, 'The builder of broken walls,
The restorer of streets to dwell in.'" Isaiah 58:12.

—From the Bible, an American Translation.

RESPONSIVE PRAYER:

Leader: O Lord, who hast set us great goals of Christian service, make us ever grateful for pioneer leaders who have worked for a better world on many frontiers.

People: For the work of thy Spirit in the history of the world, through peaceful advance, and through pain and tumult;

Leader: For the work of thy Spirit in science and commerce, in literature and art;

People: For the work of thy Spirit in the slow triumph of truth over error;

Leader: For the work of thy Spirit in the growing desire for true brotherhood, between men of every class and nation;

People: For the work of thy Spirit in the spread of education, and in the development of a fuller life for individuals;

Leader: For the work of thy Spirit in the deepening sense of human worth in all nations and classes, and in the growing reverence for womanhood and childhood;

People: For the work of thy Spirit in the church, which will not cease until it joins all nations and peoples into one great family;

All: We thank thee, O Lord our God. Amen.

—From *The Epworth Herald*. Copyright Stone and Pierce.

THE JERICHO ROAD

I know the road to Jericho,
It's in a part of town
That's full of factories and filth
I've seen the folks go down.

Small folks with roses in their cheeks
And starlight in their eyes;
And seen them fall among the thieves,
And heard their helpless cries.

The priests and Levites speeding by
Read of the latest crimes
In headlines spread in black and red
Across THE EVENING TIMES.

How hard for those in limousines
To heal the heart of man!
It was a slow-paced ass that bore
The good Samaritan.

—E. McNeill Poteat: *Over the Sea the Sky*. Harper and Brothers, Publishers.

BROTHERHOOD

The United Nations is as strong as the people who back it. Without popular support, it cannot fulfill its mission or continue to function effectively.

The United Nations is not only an organization of governments but of

peoples. Governments may change but the will of the people—the call for peace and brotherhood and a better life—will remain unaltered.

It is this will that has brought the fifty-five nations together and it is this will that the United Nations Organization strives to reflect in its work.

The vast majority of mankind, over one-and-a-half billion people, is represented by the delegates to the United Nations. These delegates, if so instructed by their constituents, have the power to change the world from one of strife to one of peace. In the United Nations, as such, we have the machinery for bringing about that change.

Admittedly the United Nations is not yet a perfect organization, yet it is the best and only organization there is today that can prevent war.

I can think of no higher ideal to which the youth of America can dedicate itself than the purposes of the United Nations, as expressed in the Preamble to the Charter:

“... To save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind and to reaffirm faith in fundamental rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom.”

Many of the United Nations Secretaries, who have come from all over the world to work in your fine country, bring greetings to American young people from young people everywhere. They are your friends, and they are eager to clasp hands with you in this mighty cause.

—Trygve Lie, Secretary General, The United Nations.

BROTHERHOOD

We have searched far
For that which is so near;
Labored in vain to reach some distant goal,
And all the while so close at hand it lies
In each man's soul.

Strike now, Oh Lord,
The spark of love within us;
Make, as thine own, our ardent deep desire
Thy Spirit breathes on our dull hearts, till they
Flame into fire.

—By an unknown poet, Laurel Methodist Church, Oakland, California.

Harold Ehrenspurger: “I do not see easy sailing for real Christians any place in the world. . . . I am convinced more than I have ever been before that Christianity has the answer, but I am also convinced that somewhere we have got to begin LIVING CHRISTIANITY.”

* * *

“We have taken out citizenship papers in a world that Jesus saw and

in his life lived as if it were a possibility Kingdom. We are citizens of a country *yet to be*—that 'becomes' through each constructive act that we do."

* * *

"There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby."

—Madame Chiang Kai-shek.

COLOR BLINDNESS

I am blind:
I cannot see.
Color is no bar to me.
I do not know
Nor black nor white—
I walk in night.
And yet it seems I see mankind

More tortured than the blind!
Can it be that those who know
Sight are thus condemned to woe?
Or is that seeing
They never see
With the infinite eyes
Like me?

—Langston Hughes.

I ASKED UNCLE MOSE—

I asked Uncle Mose,
"How come that we're not white,
What makes our dark-skinned color;
Does God like dark or light?"

Uncle Mose, he looked me
Right sternlike in the eye:
"It's not for us to question
How we're born or how we die.
Why the Lord made us colored
Or why he made them white.
I like to think He made us
'Cause the dark reflects the light.

"Makes no difference in color,
In a certain class or creed;
It's how we live with each other
By our word and by our deed.
God must of had a reason
Why he made a colored man,

And whenever there's a reason
There's a pattern and a plan."
—Pauline M. Robison, in *Classmate*. Copyright Stone and Pierce.

UNKNOWN SOLDIER

From "Somewhere in France" private Al Duckett, member of a regiment of Negro engineers, sends back this word of hope:

"When all this is over, I hope there will be thousands of white Americans who will come back to tell their friends and neighbors that Negroes, who have given equally in sacrifice in blood and effort for the building of a new world, ought to share equally in its benefits. . . . I hope that the Negro friends of democracy and the white friends of the Negro will not be let down; and that the heel of bigotry and intolerance will not trample the grave of the Unknown Soldier."

BROTHERS OF ONE WORLD FATHERLAND

God of our children, dimly known,
Lord of glad ages, yet to be,
Before whose fatherhood we own
All peoples one great family,
Judge of our lives, proud and misspent,
We do repent! We do repent!

Sobered by blood and bitter tears,
Our ancient cities desolate,
The harvest of our heathen years
Of ruthless greed in race and state,
Lord of all lands, hear our lament,
We do repent! We do repent!

Thy seers and prophets all profess
That contrite deeds can still atone;
Still teach us now that righteousness
Exalts a nation as Thine own.
Hear now our pledge of firm intent,
Lord, we repent! We do repent!

With chastened hearts that put their trust
In love of God and man, we vow,
Stripped clean of selfish pride and lust,
To build Thy Kingdom, here and now!
Lord, we beseech Thee, help us stand,
Brothers of one world fatherland.

—E. L. Clark, in *Prophetic Religion*. Fellowship of Southern Churchmen.

BESIDE A BALLOT BOX

It took a thousand years to shape this box,
Only by centuries of struggle was that lock fastened upon it to preserve
my ballot in honor.

One generation of men after another beat themselves against the door to this room, and died upon the threshold, before it opened to let me enter and choose my government.

Dreamers and poets of liberty: martyrs and prophets of truth: soldier and seamen: statesmen and philosopher: all who have labored and suffered in the costly human march toward freedom—these are my unseen companions beside the ballot box today.

God of growing justice, if I who have received so much give but little, what am I but a grafted on the Spiritual Heritage of mankind?

—P. R. Hayward, in *Epworth Herald*. Copyright Stone & Pierce.

I AM YOUR ONE WORLD OF TOMORROW

Look at me well, for I am your planet-as-it-is-to-be.

Just as it has always been, so it again will be that each half-century sees new patterns created out of the fabric of the old.

I will enable you to sit in your home and both see and hear the great events of the world—pageants, international games and religious assemblies—anywhere on the earth.

I will put a radio into every man's pocket, so that he can speak and hear over a long range of space.

I will banish the slums of the cities and settle their people in the open country with air and space and food.

I will redeem the destructive uses of science to the good and glory of man.

I will "Turn spears into pruning hooks," bombs into fertilizers and air raids into visitations of mercy.

I will weave glass into cloth, conquer diseases now incurable, redeem the public service from selfish greed to the public good and make science the servant of labor and art the handmaiden of leisure.

I will lift religion to the level of human service and the will of God.

I will do these things because they are today being nourished in the hearts of your fellow citizens of good will—and what is thus nourished must some day, through the purpose of God, *get done*.

I am your one World of Tomorrow.

—Adapted from article by P. R. Hayward in *Epworth Herald*. Copyright Stone and Pierce.

PROPHETS OF SOCIAL JUSTICE

A strange quartet made up of two city and two country men started the world to believe in the ultimate triumph of social justice and world peace.

Amos, Hosea, Micah and Isaiah were a new type of prophets, now regular "sons of the prophets." This quartet of ancient Prophets of Social Justice two country men and two from the city have probably had more to do with the definition and development of religion, as we understand it today, than any other men who ever lived.

In the eighth century before the birth of Jesus there began a mighty religious awakening among the ancient Hebrews more far-reaching in

its effect than the Reformation or the heart warming of John Wesley. And both of these are indebted to these Hebrew prophets.

The voices of Amos, Hosea, Micah and Isaiah were silenced. They were persecuted and robbed of the chance to speak. Then they wrote their messages. These messages were lost and all but forgotten, but "Truth crushed to earth will rise again." And so the messages of these heroic messengers of God appear again in the rewriting of the old Hebrew law as we find it in our book of Deuteronomy.

In these laws were embodied the great truths that make for social justice: "Love will conquer hate; injustice will bring revolt; militarism will bring national destruction; evil government will weaken any nation; righteousness is a positive upbuilding force; God will win in the struggle for a better world."

—Carl Sumner Knopf: *Ask the Prophets*. Abingdon-Cokesbury Press.

CHOOSE YE THIS DAY . . .

Are we prone to be mentally and spiritually lazy? To skirt around the periphery of large vital issues? To excuse ourselves from failure to decide and to act? Particularly if time is limited we may choose only such portions of the Bible as are familiar or reassuring. Beloved passages that impart comfort and sense of refuge have their place. Yet the Bible bristles with life.

It is a record of the spirit of man wrestling with the angel, of the nightmare of the soul, of righteousness exalting a nation and of sin being a reproach to any people. The awful judgment of the Lord comes down. In the white light of the Almighty's scrutiny of their souls, Adam and Eve feel ashamed of their nakedness. The Ten Commandments are not mere archaic tables for a by-gone civilization; they are seared with fire into a fabric of social organization, and when broken they break the person or the group or the nation.

The Bible has its major chords of praise, or exaltation. And it has its haunting minor chords—"the wages of sin is death"—mounting like the tide of a storm at sea. The personality of man is the highest of God's creations—"Thou hast made him a little lower than the angels and hast crowned him with glory and honor." Yet always man is under the shadow of the Eternal. His days at best are like the chaff "which to-day is and tomorrow is cast into the oven." The Bible puts man where he belongs, in relation to the awful power of God.

Youth need today to recapture that sense of reverence for the eternal; to feel the pull of a power beyond their own souls; to bow in utter humility before the Holy of Holies; to approach God in fear as well as trust; in the awed spirit of the early Hebrews who dared not even pronounce the vowel sounds of the holy name of Yahweh. Youth need today to become acquainted, not only with the young shepherd stained-glass window Jesus, but with the sturdy, daring Jesus who drove the money-changers from the Temple. They need to be confronted, at their cross-roads of decision, not only with the forgiving, loving Father, but with the sharp devastating teachings of Jesus about specific differences be-

tween one who follows the way and one who does not! Youth need today specific redefinitions of sin—individual, group, national—a present-day equivalent for Jonathan Edwards' preaching of hellfire and brimstone. Youth need today to hear across the centuries the thundering voice, "Choose ye this day!" that their slumbering heroism may flame up in response. "Are ye able" whispers down eternity.

—Adapted from lectures by Dr. Lowell B. Hazzard.

ONE WORLD

Jesus never saw an airplane, but He, too, knew that the world was "one world"—God's world. Jesus always spoke in world terms. Think, for instance, of some of the things He might have said but didn't say. He might have said, "I am the light of Asia," but He didn't. He said, "I am the light of the world." He might have said, "God so loved the Jews," but He didn't. He said, "God so loved the world." He might have said, "Ye are the salt of Palestine," but He didn't. He said, "Ye are the salt of the earth." There was never the least doubt in His mind about all the people in the earth belonging to His Father and belonging together.

—H. E. Baker, in *Comrades*. Evangelical and Reformed Church.

TEN COMMANDMENTS FOR PEACE

1. Do not forget the stark tragedy, complete stupidity and utter futility of all war.
2. Remember daily the ideal of world peace to which you have committed yourself.
3. Be ready at instant call to sacrifice as much for peace as the soldier will for war.
4. Avoid dogmatic conclusions about specific international issues; remember the persons on both sides of each issue best able to know all the facts are uncertain of what course to follow.
5. Read and listen so as to keep informed regarding the present state of affairs, but avoid putting your trust in scare headlines and last minute news flashes.
6. Keep the lips from speaking words of hate and revenge against any individual or nation involved in international difficulty.
7. Do not impute selfish motives to those who differ from you in their solution for the crisis.
8. Forget not the many societies, organizations and thousands of individuals who in their own way and place are struggling as you are for world peace.
9. Be loyal to your merchants of peace and ambassadors of international goodwill, who are making great sacrifices and breaking many precedents in order to keep peace.
10. Set no god above God, the Father of all, who is suffering with burdened humanity and cooperating with man in his struggle for peace.

—R. W. Ward, Jr., in *Epworth Herald*. Copyright Stone and Pierce.

When man can put love first,
And give with generous hand,
When he can tolerate the other's view—
Then peace can thrive in every land.

—Esther Freshman, in *Epworth Herald*. Copyright Stone and Pierce.

A CREED FOR PEACEFUL PERSONAL LIVING—

1. I will spread no rumor and no slander against any sect.
2. I will never try to indict a whole people by reason of the delinquency of any member.
3. I will daily deal with every man in business, in social and in political relations only on the basis of his true individual worth.
4. In my daily conduct I will consecrate myself hour by hour to the achievement of the highest ideal of the dignity of mankind, human equality, human fellowship and human brotherhood.

—Joseph M. Proskaver.

THEN ONLY SHALL I DARE

Today I shall stretch forth my mind
And it shall go
Into the far-off misty places of the earth.
I shall walk beside the laborers in the rice fields
Ankle-deep all day in mud;
I shall beat clothing on flat rocks;
I shall reach my hand into the ever-bubbling pot
And draw out whale-meat.
Today I shall smell spicy bark,
And know the feel of ironwood and jade.

Today I shall stretch forth my heart
And it shall feel
The terrors of the unlearned ones
Who live in constant fear of evil things.
And I shall hear the sick
Cry out as the witch doctor enters.
I shall know the thirst of the illiterate
Who long to read.
I shall see the children sold as slaves,
And watch starved babies eating grass.

Today I shall stretch forth my hands
And I shall share
My bounty with the world's less fortunate;
I shall have a part in the teaching of the world,
The feeding of its poor,
The clothing of its naked, shivering ones.
With my help shall its tortured flesh be healed;
Then—only then,

Can I endure my warmth and light and food,
Then only shall I dare to kneel and pray.
—Margaret Chaplin Anderson, in *World Outlook*, March, 1947.

PRAYER: We give thee thanks, O God, for the progress of mankind on the long road which leads upward from the morass of selfish greed and struggle. For every victory won in behalf of cooperation and brotherhood we praise thee who hast inspired men's hearts with love, and sympathy, and courage. Speak to the youth of our day, O God, summoning them from self-centered and self-indulgent lives to self-forgetting deeds and lives of service. The weak, the poor, the oppressed, the unemployed still cry for relief and restoration. May young men and women of the coming generation answer the cry of burdened, enslaved humanity with the counsel of wisdom, the persuasion of personality, the dedication of life to the service of human kind. Grant unto them, O God, courage for hard tasks, endurance for disappointments and persecution, vision to see the victory afar. Even though the day of brotherhood for which we long has not yet fully come, give unto us undaunted courage and untiring patience. May we labor as seeing the invisible. May we persevere in efforts even more diligent, sustained by faith that there is a power greater than ourselves evermore working for righteousness.

—Wade Crawford Barclay: *Challenge and Power*. Copyright 1936. Abingdon-Cokesbury Press.

Section V:

**IN THE CHURCH
I FIND FELLOWSHIP
IN SERVICE**

CHURCH STEEPLES POINT TOWARD GOD

The steeple of the church points toward God like hands pointed together in prayer. We have all felt it. In 50,000 cities and towns; on village squares and country roads, the big churches and the little churches fold their steeples' hands in prayer. And we have felt that our church buildings symbolize the upreach of the real Church which is the Body of Christ in all ages.

Church steeples are architectural prayers. They point knowing fingers toward God!

Watch for them when you travel over the country. From bus and train windows we see them everyday:

—In the little coal mining town, alongside the railroad that is always there, are the company houses, all in a row. In unimaginative, machine fashion the houses have been designed and constructed by men who have become machines themselves.

Yet here and there little church steeples point the people out of the hollows and ruts of their living toward God. Some see the praying hands of the church and remember. Flower boxes appear on some of the porches—set out by those in whom the struggle for creation has not been crushed.

Everywhere the black coal piles high and men troop obediently into the holes in the mountains to dig out more coal. What else is there to do?

The churches fold their steeple hands and pray for their people.

—In the city, where the hurry of life has thrust skyscrapers up to shut out the heavens, business and organization whirl men like cogs in a machine until their sense of direction and feeling are lost.

It is a good thing that the big church steeples point the way. Men have not built higher than God. And the cities' people must still look up.

—In the open country long hours and loneliness can force a person into himself until the world loses its right perspective. But when friendships are made, rich as the earth they tend, the democratic rural brotherhood needs to begin with God's loving Fatherhood. That is what the country church steeples say.

We join all who wrote for this anthology in praying that it may be like a church steeple for you—a knowing finger pointed toward the heart of God!

—George Harper, in *Power*, April-June, 1947. National Conference of Methodist Youth.

NOT CONFORMED, TRANSFORMED

“Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.” Romans 12:2.

We are part of a Christian Faith and Fellowship that extends not only around the world today, but back through a long history. We are the present growing edge of nineteen centuries of continuous, dynamic experience of Christian pilgrimage.

While time shall last, the Church stands in paradox, it is *in* the world, but it is not *of* the world; its divine ends exceed its human means; it is never quite a success, and yet never quite a failure; it is a company on a pilgrimage, all too often distracted and tired along the way.

The Church has discovered that there are no final resting places in history. When a place that was looked to for rest is reached, it turns out to be a new arena of struggle. The same is true in our personal lives, too. And the same thing keeps both the Church and the individual Christian going and growing.

This indwelling spirit is the source of the Church's life and power. It is the bond of the Christian community of faith and worship, of thought and life.

That Spirit is the spirit for which we pray today. May He come in power in our own persons and in the Church!

—Albert Outler, in *Power*, April 14, 1947. National Conference of Methodist Youth.

KYROS—POWER

The word "church" comes from the Greek, the basic word being "kyros," meaning power. The church is founded in power, but do not be mistaken as to the kind of power. The power of the growing church is that of the seed which becomes a plant or tree. It grows from the inside.

It is the spirit that makes the church grow, and that growth might begin in a very small way even with just one person. It might grow until the church becomes the power that God intended it to be. Remember this statement: it takes the spirit to make power. Now must the church pray for the spirit of God to descend that the church may become truly the body of Christ and the instrument of God.

"You shall receive power when the Holy Spirit has come upon you. . . ." Acts 1:8.

It is the same with me as an individual. There is a bit of the divine within me, but it needs the spirit to grow. To find a new meaning in prayer and worship is essential to my life. It is my prayer that my church and I may be progressing on the road to deeper Christian living and greater service.

Spirit of God, descend upon my heart. Melt me, mold me, fill me and use me for thy purposes. Grant that the church and I may grow in power together as we become prepared for these days. Amen.

—Jameson Jones, in *Power*, January 12, 1948. National Conference of Methodist Youth.

"GIVE ME THY HAND"

The church I worship in,
The creed I speak by heart,
The hymns I sing or listen to—
Are these things my religion?

The language in which the minister prays,
My kneeling—or not kneeling—upon entering the sanctuary,
The noise or quiet that accompanies my worship—
Are these things my religion?

They must not be
For I have the knowledge that
Though my brother and I go separate ways,
We both are seeking one end.

Wisdom says that
Though I may seem to have the whole of truth,
Only the Eternal has the whole
And my brother, too, a part.

My religion is one that can say with John Wesley,
"Give me thy hand."
I do not mean you to be of my opinion
I do not expect it or deserve it.

I do not mean embrace my modes of worship
Or I embrace yours
Only
If thou love God and all mankind
"Give me thy hand!"

—Betty Berenthein, in *Power*, November 16, 1947. National Conference of Methodist Youth.

LET ME BUT WORK IN FELLOWSHIP

Sometimes people have difficulty understanding the significance of the Church. "I don't have to belong to the church to be a Christian," they say. Or, "I can worship God without going to church."

But that misses the point. God is not represented to the world by isolated individuals who think they are pretty good. God is represented to the world by a fellowship, a society of loving spirits.

Am I a part of the Christian fellowship?

Does my life show that I am?

Am I helping the Church to be the living representative of God?

Father, help me to answer these questions honestly. Now assist me to answer them as they should be answered. Amen.

—L. B. Hazzard, in *Power*, March 24, 1949. National Conference of Methodist Youth.

UNTO THE EARTH'S EDGE

The phrase, "many parts, one body," which Paul used in I Corinthians is another way of saying "the ecumenical church." The big word "ecumenical" has come to mean something very real to me. It means "world-wide." I first heard it while in a camp for all denominations and races. A week spent in fellowship with that group showed me the intense responsibility that Christians all over the world have to unify our actions.

There are thousands of small things we can do to bring about a real working unity of all the churches that make up the ecumenical church. We can begin right now to be "one body in Christ" at least in spirit.

Many of our denominations working separately are doing a great work, but now I think of what a terrific force we would have in the world if we all worked together. Protestant youth are united in the United Christian Youth Movement, and we must be united, Christian, and moving together.

—Orval Strong, in *Power*, March 16, 1947.

FAILING THE CHURCH

Youth went to Church on Sunday,
Saw the empty pews,
Turned, walked away,
Wondered why the Church was
Doing nothing.

Down the street
He heard the beer glasses tingle,
Saw the drunk stagger,
Heard a child's cry of hunger,
And a curse piercing the calm night.
Why doesn't the Church do something?
Thought he.

And God said to him,
"Why don't you?"

And then he knew
The Church was not failing him;
He was failing the Church.

Our Father, forgive us for the times we have shifted responsibility from ourselves to others, for being critical, for blaming others. Now we see that we are the Church. Thy work depends on us. I must do my part today. I begin by dedicating my time and energy for the next hour. Amen.

—Mary Helen Culbreth, in *Power*, January 27, 1948. National Conference of Methodist Youth.

AM I OF THE FELLOWSHIP?

Read Ephesians 4:1-16.

Here we see the function of the Church. The world-wide community of loving spirits, the kingdom of God, is God's goal for the world. But the Church is a small community of loving spirits on the way to the kingdom of God.

When Jesus drew together the little fellowship of the twelve, the Church was born. When the circle expanded to take in both Gentile and Jew, the Church became a more perfect expression of God's purpose in the world. And now "The Holy Church throughout the world doth acknowledge Thee."

—George Harper, in *Power*. National Conference of Methodist Youth.

MY STEWARDSHIP

Note: *This choric reading was originally given with the participants sitting in the rear of the room, reading by candlelight. Attention of the audience was focused on three lighted candles, the tallest in the center, giving a triangular effect.*

Who is the professional person?

Is the proper measure of success how much money a man has made?

What is money for?

How much should the young Christian today be controlled by the ideals of Jesus as compared to the non-Christian ideals that prevail in his community?

What does the Christian faith say about war and peace, social justice, race relations, or ideals of government?

Are human values greater than economic values?

ALL (heavy) : Is there any real hope for the future?

ALL (light) : Is the church really the hope of the world?

What is the deeper meaning of life in a time when so much of sacred value has become meaningless?

ALL: What is life for?

Fritz Kreisler, eminent violinist: "I was born with music in my system.

It was a gift of God. I did not acquire it. Music is too sacred to be sold. I never look upon the money I earn as my own. It is only a fund entrusted to me."

David Livingstone, great missionary who brought the light of Christian faith to the dark continent: "I will place no value on anything I have or possess except in relationship to the kingdom of Christ."

Roland Hayes, Negro concert singer: "Before every concert I pray that God may use me; that I may be merely an instrument; an organ through which he pours himself and his message. This is my recognition of the stewardship of the talent, money, and the life which God has given me."

Dr. George Washington Carver, great Negro scientist: "My laboratory is God's little workshop."

Joan of Arc: "You must think not about your duty to your feudal lord, but about your duty to God."

Dr. E. Stanley Jones, outstanding Christian leader, author, preacher:

"Stewardship is putting all life under God's direction."

Dr. Dwight L. Moody, greatest evangelist of the last generation:

"Let God have your life. He can do more with it than you can.

..... No one can estimate what God could do with one completely consecrated life."

ALL WOMEN: For the Christian the only worth-while life is based on an acceptance and practice of the principle of Christian stewardship.

ALL MEN: THERE IS NO WAY TO LOVE GOD WITHOUT SERVING PEOPLE.

ALL: God, my neighbor, myself The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

There are 27 references to the words "steward" and "stewardship" in the Bible.

7 in the Old Testament.

20 in the New.

Stewardship then is a New Testament experience.

ALL: God, my neighbor, myself Our homelife, our politics, our business, and our relationships, are based on the foundation of moral character of our people.

Only a re-establishment of moral standards based on real religion can keep us strong.

ALL: God, my neighbor, myself Christian stewardship is not the offering of the odds and ends of our time, talent, and material resources or even the offering of 1/10 of our time, talent, and money.

*Body, brain, work, worship, life, home, friends, citizenship.

ALL: God, my neighbor, myself Blessed are the disciplined—those whose entire power is under the direction of a great central purpose.

Life is a personal privilege.

Life is a responsibility.

A responsibility to live in accordance with the spirit and ideals of Christ.

ALL: God, my neighbor, myself Christian stewardship....

*Personality, time, talents, influence, material resources,

ALL: *Everything God has given us.*

Are we going to use these gifts or lose them? Let them shrivel and die?

* If I had a million dollars.

If I could sing.

If I could speak

If I were older

If I were younger ...

If I had more experience ...

ALL: If I could, If I had, If I were....

ALL in rhythmic unison: Lincoln, Schweitzer, Kreisler, Gehrig, Carver, Livingstone, Jones, Hayes.

Where the needs of the world and your talents and your capacities meet . . . there is the call of God upon your life.

ALL: God, my neighbor, myself

Let us use the gifts of God to his glory.

ALL: God, my neighbor, myself

Whom shall I send? And who will go for us?

Here am I, O Lord, send me.

ALL: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable unto God, which is your spiritual worship."

*Indicates that each separate word or phrase, as the case may be, is spoken by a different voice with no pause.

—Quay Rice and Seminar of Directors of Christian Education, Emory University School of Theology, 1949.

I BELIEVE IN THE CHURCH

I believe in the Church because it is the living fellowship which Christ created.

I believe in the Church because it has given immortality to the Holy Bible and put into action the best discoveries of man's search for God.

I believe in the Church because of its rich heritage. Into its foundations are laid the solid stones of Peter's faith; the simple prayers of St. Francis; the dauntless courage of Luther and Huss; the disciplines of Wesley's life; the dedication of Moody and Schweitzer and John R. Mott.

I believe in the Church because of the music and art and great literature which have sprung from its worship to deepen the religious experience of its devotees.

I believe in the Church because it nurtures the character of little children, gives friendly counsel to youth, and satisfies the many desires from adulthood to old age.

I believe in the Church because I am part of the Church!

—Roberta Dillon Williams

BEGAN IN A YOUTH FELLOWSHIP

The Methodist Church began in a Youth Fellowship. The boys who first banded themselves together at Oxford gave birth to the Methodist Revival.

A review of Christian history shows plainly that Christianity has always been a movement carried forward by youthful feet. The religion of Jesus came into the Roman Empire at a time when men were oppressed with the feeling that the whole world was growing old. With His religion the spirit of man was renewed and refreshed.

The great minds of the early world were found among the followers of the Great Galilean. The Christian message outlives its non-Christian opponents. Christianity grew older, but the Church has always had an amazing capacity for the renewal of youth.

Every generation has to discover for themselves the new life of the Gospel message. In our time of youth we should be making sure that we have found the Life that will keep us young.

It matters extremely to our world today whether we keep the vitality and creative power and triumphant hope of the Christian power and triumphant hope of the Christian religion. We have a challenge that must be taken to heart. Some of us have accepted it.

Will you?

Today is the day to begin in earnest.

—Jameson Jones, in *Power*, October 27, 1947. National Conference of Methodist Youth.

JUST A CHURCH MEMBER

Youth?

Life is long, and I am young;

I have "wild oats" to sow.

My life will be on pleasure strung

As down this road I go.

Just a church member?

I should attend the service—

I really should, I know;

But I'll sleep this Sunday—

Let the others go.

Preacher?

God, please help me to lead

Thy children to the fold.

Let me minister to the need

Of all, both young and old.

Christian?

My fellowmen are crying;

The world is full of hate,

I'll somehow keep on trying;

God's tasks for me do wait.

What is your philosophy of life? Is it based on the life of Christ?

Dear God, may the plan and purpose of my life be in accordance with thee and thy teachings. You would not have made me without purpose I know. Help me to see in every circumstance of life today the direction of thy spirit. Amen.

—Mary Helen Culbreth, in *Power*, January 27, 1948. National Conference of Methodist Youth.

I PLEDGE MY LIFE TO THE CHURCH

"And he called the twelve together and gave them power and authority . . . and he sent them out to preach the kingdom of God and to heal." Luke 9:1-2.

Since I have but one life to live I choose to invest it in the work of Christ through his church. Thus I may receive power to serve. I may dedicate my life to the highest, the Christian gospel. That is what the church is for. I may multiply myself through other lives linked with mine in the central purposes of God. I do not stand alone. My life reaches to the ends of the earth and to the end of time. The church is the one universal institution which may unite all men.

Here is faith substituted for despair; here is Christian adventure to replace futility; here is spiritual power more dynamic than atomic energy. They are found together in the church which is the body of Christ.

I pledge my life to the church of Christ. I will help make it strong and keep its witness pure. I will undertake to make it a living reality among youth functioning under God as a mighty, unified force in today's world.

O Christ, accept me as a true disciple too. Give me the power and authority to preach the kingdom of God with my life witness and the ability to heal some wounds of the world by moving every situation into the orbit of thy healing spirit. Amen.

—Oliver deW. Cummings, in *Power*, September 6, 1948. National Conference of Methodist Youth.

FOR BROTHERS OF DIFFERENT PATHWAYS

Father of us all, Lord of the Church, guide me today in an understanding of my brothers who seek Thee and Thy way in different creeds and denominations. Take out of me the spirit that insists on doing things my way or not at all. Put in me that spirit of cooperation and tolerance and love. Let me not judge my brother nor condemn him because he differs from me, but set me at work to rid my own life of ignorance and selfishness so that I and my church might be useful parts of the Body of Christ. Amen.

—Orval Strong, in *Power*, March 16, 1948. National Conference of Methodist Youth.

SPECTATORS ONLY?

Ninety thousand people watch a bowl football game. The 90,000 spectators ought to be on the playing field with the 22 players cheering from the stands. We would have a healthier nation.

Two hundred people in an average church may come each Sunday morning for their weekly service. The 200 "spectators" ought to be in the pulpit with the preacher in the pews. Churches fail because there are a handful of participants and many spectators.

Last summer at a national youth conference Dr. E. Stanley Jones pointed out that most churches are centered around the plea, "Lord, give us seats." He said, "The church is not a place to pay, pray, and go away. . . . The center of gravity of the church should be changed from the pulpit to the pew."

We are the church. It is for us to bring new days. It is for us to make the church alive and vital in our age.

The church must have a new day of service. Through individuals who are aware of the needs of the world and who desire a share in answering those needs, the mission of the church will be fulfilled. Christians who find new lives will bring new days.

O builder of men, when Thy Church needs strength, may we work. When Thy Church needs wisdom, may we observe and think. To bring new days for Thy Church may we sacrifice and serve. We pray through Him whose dreams and deeds were one. Amen.

—Jameson Jones, in *Power*, July 30, 1947. National Conference of Methodist Youth.

BODY AND SPIRIT

“Now you are the body of Christ and individually members of it.” I Corinthians 12:27.

The early Christians had no church buildings. They had no denominations; they assumed that the Church was one and could not be divided. In fact, they had not formed societies of their own will; they had been called out by God, called into a society which He had created. This was not their own doing, but it rested in the purpose of God who sought a people for Himself.

We need not apologize for the Church. Although we have to have some institutions, the Church is not primarily an institution. The Church is the body of Christ.

A body provides a vivid expression of unity and difference. A body has many members, and these have different functions, but it needs them all. It is neither a corpse or a ghost. A corpse weighs as much as the body did, but the spirit has gone. A ghost is a spirit which has no body in the world of time and space. The spirit must have a body to express itself.

Christ is the spirit of the Church. The Church—and every member of it—must express His spirit.

Work through us . . . in us . . . O God . . . until your Spirit moulds us into the body You need for Your life in this world. Amen.

—C. T. Craig, in *Power*, April 13, 1947. National Conference of Methodist Youth.

OUR YOUTH CHURCH

Many young people feel that the church is an important institution and that it can be an effective fellowship of Christians. Our youth meetings are an opportunity to strengthen our faith through friendships with other Christian youth. We want our parents to understand our youth program so that they will see that it fills a real need in our lives. By making our friendships within the church, there is also the possibility that we will fall in love with and marry someone in our church and thereby have a better chance of building happy Christian homes of our own. A common interest in religion and in the work of the church is a firm foundation upon which to build our home life.

—E. D. Staples, in *Highbroad*, May, 1949. C. A. Bowen, Editor Church School Publications and The Methodist Publishing House.

WORLD COMMUNITY BEGINS AT HOME

The United States cannot take to the peoples of the world what we do not practice at home. Democracy and brotherhood may be inherently excellent, and we may extol them to the skies, but if we do not live by them, we cannot teach other peoples to do so. World community begins at home.

As individuals we are apt to criticize the foreign ministers of the big powers and denounce the mistakes that have been made in international relations. That gets us nowhere. Writing letters to Congress, making speeches, attending meetings—these things we will continue to do, and I do not decry them. But most of us can work more effectively for world peace by beginning right where we are. Quietly, unobtrusively we can set to work first upon ourselves. To make of ourselves gracious and kindly personalities, sensitive to other peoples' hurts and frustrations; to be heedless of our own welfare and benefit and of things that mean aggrandizement of self—this is no small task. Even to live without exploiting another human being is not easy. To go through twenty-four hours, one day, without taking advantage of anyone else, without "living on their backs," so to speak, profiting by their inadequately requited labor or their exploited service, would be for most of us to enter a new kind of life. But it is the life of the kingdom of God, and we can begin it today without waiting for peace treaties to be signed or war to be outlawed by the nations.

We must begin, then, on ourselves. For most of us that is a job so big that we will be working at it the rest of our lives. Meanwhile, too, we will set to work on conditions nearest us, the community relationships that we touch. How eager we are to bring democracy to Germany or the Four Freedoms to the Balkans. We may more effectively begin with the problems of our own community.

We will be under no illusions as to achieving "greatness." But we will not despair because the world afar off contains much evil. When we walk in the light, darkness holds no terror; indeed, it does not touch us; the light alone is real. . . . We can create little islands of good will and fellowship in the seeming sea of hatred. The islands will grow and become linked together until a veritable continent is born. The tiniest island is important. It may be but a couple of neighborhood children taken to the zoo together. But if a sense of oneness grows between those two, it is an achievement on a small scale of the very thing we long for in bringing the nations together.

World order and world justice, then, like charity, begin at home. . . . Most of us and our neighbors need a great deal of interior overhauling and of spiritual redemption before the kingdom of God has a chance where we are. Yes, world peace, like charity, can begin at home, with us.

—Alfred G. Fisk, in pamphlet "The Church for the Fellowship of All Peoples."
Used by permission of the author.

MISSIONS WITH MEANING

"It is difficult to say exactly when my interest in missions began," a girl said who was on her way to serve in another country as a missionary. "I do not remember any great interest or awareness of missions until I became an active member in the MYF of my local church. Serving as chairman of missions and world friendship in my local MYF and in the subdistrict gave me the opportunity and responsibility of learning about The Methodist Church at work in the world. As I read and studied, as I planned programs and worship services, as I became informed about the Methodist Youth Fund and as I contributed to this Fund, I began to feel myself a part of something greater than my local church, or my district or my conference. Yes, these were the days when missions came to be real and alive!"

"A few weeks ago I was commissioned by my church along with 50 other young people. We will be serving our fellow men—and God—at home and in many lands. I have a feeling of real appreciation for the MYF when I face the fact that within a few days I will take my place on the mission field along with others who are seeking to make Christ known. Not only did my interest in missions begin in the MYF but also the commitment of my life as a missionary came as a result of a series of evening programs from *Highroad* on Latin American missions.

"Is it then any wonder that I value so much my years as an MYF member?"

"That I shall be true to the great challenge of Christian service that has come to me through the youth program of my church—this is my prayer."

—Letter from a girl in missionary service.

AWAKE—ACT

Read Matthew 26:36-46.

Jesus had come to the end of his ministry. Now he gave them a task and left them while he prayed. Three times he returned to find that they had fallen asleep and were not doing as he had told them. Then it was too late for another chance, for the betrayer was there to take them away.

Will we, also, sleep until it is too late?

Do you and I fail to take action on issues of vital importance to the welfare of our nation and world?

Will we, also, sleep until the betrayer comes—until we are ruled by an iron hand and have no liberty in a police state which we could have averted had we been awake and active?

"Rise, let us be going"—NOW—about our Father's business. It is up to us young people to rise, join hands in Christian faith and brotherhood to build a nation and world of love, cooperation, peace and freedom. If we are to survive we must build a nation and world founded on the basic principles of the kingdom of God as revealed to us by Jesus.

Father, fill us with an awareness of the needs of our world and an urgency to serve thee. Use us to bring in thy kingdom. Amen.

—Mary Jo Summers, in *Power*, March 23, 1950. National Conference of Methodist Youth.

NOT GLAMOROUS—BUT ESSENTIAL

There are so many opportunities for service in your local church and community that it is impossible to mention them. Singing in the choir, teaching in the church school, serving on the council of your local youth fellowship, assisting in the office work of the church, taking an interest in the church property and grounds. And so on. Nothing glamorous here. But plenty that's essential. It may seem too commonplace, but that's the stuff out of which the Kingdom of God is built. There isn't a person who couldn't make his life count for more by resolving to spend the equivalent of an hour a day in the service of his local church. Here's an opportunity, but it doesn't mean one blessed thing to you until you see it.

Youth caravans and youth work camps offer you opportunities for service through a summer. Certain training requirements must be met, and specialized training undergone. But the opportunity for service is here, and hundreds of youth each summer give ten weeks' service on a caravan or in a work camp. They will testify to the many opportunities which come to caravaners and work campers for rendering a significant service for Christ and his church.

Then, of course, you may have felt the call of God on your life to give full-time service in a church vocation. Already many young people are in training for some form of service—as a minister, a religious teacher, a missionary, a director of religious education, or a religious social worker. The need was never greater for those who are willing to make such a dedication of life. If God is calling you to this kind of service and you know it but are trying to shut his call out, remember that when such a call comes, your life can count only when you say, "Here am I, send me."

However, in this whole matter of volunteer service I would emphasize that God calls every one of us to full-time Christian service—regardless of what our vocation may be. I am distressed at the use of the term "full-time Christian service" to denote simply church vocations. Every occupation that "meets human need, builds fellowship, and provides for the fullest utilization of the person's interests and aptitudes" can be a channel for Christian service. You are called to give full-time Christian service as a doctor, lawyer, a teacher, a merchant, a farmer—or whatever may be your occupation. But it doesn't mean much to you until you see the opportunities for service.

—Hoover Rupert, in *Your Life Counts*. Copyright 1950 by Pierce & Smith, Abingdon-Cokesbury Press.

VOCATION—A WAY OF LIFE

Is a "vocation" something you take up after a period of schooling, training or apprenticeship? The lawyer takes up his vocation after his

law school, the engineer after his technical training. That's true.

But vocation, by the very origin of the word, indicates that it is the call of God to His service. Can this wait for our schooling to be over?

What can we do to take up our life vocation now? A California girl has determined that she will help girls who are by-passed by the crowd to become a part of the group. An Ohio girl gives a time each week to her pastor for work in the church office. In New York a student who has been famous for relying on other students for examination answers has resolved to do his own work. In the Northwest an athlete is helping the rest of the team to realize the importance of good sportsmanship.

Jesus was only twelve when his parents found him in the temple, declaring: "Wist ye not that I must be about my Father's business?" This sense of vocation went with Jesus throughout twenty more years of work in the carpenter shop, studies in the synagogue and fellowship at the market place.

Our vocation begins now.

Help us, Father, to so live each day that our lives may respond to thy call. Keep us alert to the needs and opportunities of doing thy will. Amen.

—Harold W. Ewing, in *Power*, August 20, 1950. National Conference of Methodist Youth.

WE HELP OTHERS SERVE—AND WE SERVE

Twenty-one years ago a Korean woman who was a graduate student in Columbia University met an American student, and they became real friends. The American asked what she could do to assist this Christian teacher when she returned to Korea. "Organize a group, meet regularly, pray for us, and take up an offering for our work," was the reply. That was done, and for these two decades twenty-five women in a Pennsylvania city have thought about Christian education in Korea. Although they have been busy women, they have met regularly to pray for that work, and have contributed their offerings.

When the money was received in Korea, it was used to pay for "gospel teams" of students to go into rural villages to preach the gospel and teach. Twenty-five churches have been established by that method. Thousands of Christians are in the faith because of that influence. When a cause captivates life, the power of God and the usefulness of the outcome are beyond man's knowledge.

Each person who would live fully must find some sacred cause to which he can devote himself. He must feel the compelling force of a need to be met, and the confidence that he can give valuable aid in meeting it. He must make a dedication of himself so that henceforth he will support his chosen cause with his life.

Jesus worked at his mission.

—H. C. Case, in *Your Life Counts*, edited by Hoover Rupert. Copyright 1950 by Pierce & Smith. Abingdon-Cokesbury Press.

I, A MISSIONARY?

He was a home missionary, in the house of Lazarus. He was a foreign missionary when the Greeks came to him. Jesus was a traveling evangelist when he taught in Samaria. He was a Sunday school teacher when he opened up the scriptures and set men to studying the word of God. He was a children's worker when he took them in his arms and blessed them. He was a social worker to the poor when he opened the eyes of the blind beggar. Christ was a preacher to the rich when he opened the spiritual eyes of Zaccheus. Even on the cross, Christ was an evangelist to the robber. His last command was a missionary commission.

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Matthew 28:19, 20.

O Christ, we have treasured thy words but forgotten their meaning. We thank thee for the inspired people of all ages who left the profit of the present to follow them. We admit, O Lord, that we have failed to serve thee ourselves. Make us missionaries at home, missionaries to students, preachers in groceries, evangelists on baseball teams. Send us out with the courage of faith that we may lead others into thy way of life. Amen.

—Beverly Baker, in *Power*, June 18, 1950. National Conference of Methodist Youth.

THERE ARE ALWAYS TWO CHURCHES

There are always two churches, that is, two kinds of churches. One kind turns its eyes inward, is primarily concerned about itself as an organization, tests its success mainly by increases in membership. The other kind turns its eyes outward, is primarily concerned about the life of the community, tests its success mainly by the contribution it can make to the growth of brotherhood.

For lack of brotherhood, the whole world is in a bad way. We have great riches, but many are poor. Our granaries are bursting with surplus food, but many are hungry. We boast about our technical skill, but many are homeless. We talk much about peace, but every day we walk fearfully on the edge of war.

In this frustrated world, it is clear that the Christian churches must do more than *proclaim* the gospel that in the sight of God all men are brothers; they must *demonstrate* that gospel. The place for the churches to begin to demonstrate is in their own communities. Rich in things, but poor for want of brotherhood, our world does not need more churches half so much as it needs churches with a mind and a heart for the community. . . .

Concerned Christian young people can help . . . to turn the eyes of their congregations outward toward the community, and so give us

greater hope, both for the future of the world and for the future of the church of Christ.

—F. D. Wentzel: *Once There Were Two Churches*. The Friendship Press.

THESE MODERN MISSIONARIES

Many an American thinks vaguely of a missionary as a quaint, out-of-this-world figure with high-button shoes, who clutches a Bible and stands his own against cannibals. The fact is that most missionaries look just like engineers, teachers, county agents, doctors, recreation leaders, and ministers—because most of them are just that. The mission boards nowadays send out to overseas service electrical engineers (to teach in Christian colleges or work on rehabilitation projects), dietitians (for schools or whole towns), agriculturists (to demonstrate farm methods and raise standards of living), doctors and dentists (to serve where native professional men are not yet abundant enough—or willing to work for as little), salesmen (to handle Bible and tract distribution), teachers (to man colleges and schools, handling every subject), student workers (to interpret Christianity on teeming university campuses overseas), linguists (to carry out mass literacy programs or translate Christian literature into native tongues), public health experts (to tackle a community or a city on behalf of "Christian" sanitation or immunization), and finally ministers (men or women evangelists, pastors, or area counselors who work with native personnel). For home missions here in America most of the same kinds of workers are needed also.

As we look at such variety in mission concerns, a new fact is plain: Christian missions today are no Lady Bountiful, stooping to ladle out gospel to cringing, untutored native populations. Rather, the modern definition of Christian missions is *strategic deployment of world Christian resources to meet greatest world need*. This means that the "younger churches," in lands where Christianity has only lately made its home, are today being asked to send some of their leaders to "older churches" in Western countries, where their new vision is needed. It means that mission boards pool their forces in hundreds of areas, here and abroad, to work together effectively. It means that one sort of missionary approach is made in this land, another in that, after careful study.

One example of modern missionary technique is the story of Fan Village in China. There a team of missionaries arrived to "remake" the town. They got the people to work on disease prevention and sanitation, on new schooling methods, on drama and recreation and beautification—all the while not pressing the specific Christian motive behind their efforts. Finally, as the elders of the town considered the revolution which had been effected, they gravely took under consideration also the gospel which had led these overseas leaders to come into their midst and give selfless service. The result was that, as a town, Fan Village decided to study the Christian faith, and to accept it. Is this not worlds

apart from the picture of the lonely missionary toiling to snatch one convert from his family and community tradition into a new but strange atmosphere of faith? In days when the Emperor Constantine, or Charlemagne, declared whole populations suddenly and officially Christian, there was no such advance program in evidence! But the procedure at Fan Village, followed elsewhere in its entirety or in various aspects, is an example of the intelligence, devotion, astuteness, and candid conviction which must distinguish Christian mission work in today's world.

—J. O. Nelson: *Young Laymen—Young Church*. Haddam House (Association Press).

PRAYER FOR THE KINGDOM

O God, who hast set before us the great hope that thy Kingdom shall come on earth, and hast taught us to pray for its coming; make us ever ready to thank thee for the signs of its dawning, and to pray and work for that perfect day when thy will shall be done on earth as it is in heaven; through Jesus Christ our Lord. Amen.

—From *The Book of Worship for Church and Home*. Copyright 1944, 1945 by Whitmore & Stone. The Methodist Publishing House.

THE WORLD CHRISTIAN MISSION

- I. The missionary enterprise is at the very heart of the Christian religion.
 - A. We believe in the world mission of the church because we see in Christ a unique revelation of God which is essential to the abundant life for man.
 - B. This Christian experience of repentance, forgiveness, and sense of God's presence is especially needed by a sick and broken world if it is to be healed.
 - C. The missionary enterprise is an expression of love for others which compels us to reach out in fellowship and service to men throughout the world.
- II. The following world conditions challenge us to re-define the Christian mission today:
 - A. A world tied together by rapid communications and trade, and now by a United Nations.
 - B. A world torn by hatreds and tensions, characterized by rising nationalism and racial and class consciousness.
 - C. A vast interplay of cultural and scientific interests together with a marked clash of ideas and "isms."
 - D. Widespread physical needs, and in many areas an appalling degree of illiteracy and ignorance.
 - E. Rapid industrialization, accompanied by major social changes in community and family life.
 - F. The existence of relatively small, but vigorous Christian churches and youth movements in China, India, Latin Amer-

ica, and other lands, tied together by a World Council of Churches.

III. These things need doing. THIS IS THE CHRISTIAN WORLD MISSION.

- A. Helping men find the riches of Christian experience and joining with them in building the Christian fellowship.
- B. Assisting in the relief and rehabilitation of devastated or needy areas, healing and preventing disease, improving economic life, educating for effective living.
- C. Reconciling racial, national and class hatreds by promoting understanding and appreciation among peoples, by standing for just treatment of minorities, and by working toward the further unity of the church, thus becoming a living example of world community.
- D. Strengthening family and community life, helping individuals and groups meet the shocks of disaster or rapid social change.
- E. Training Christian leadership in every land for work in church, community, and state.

This is the task for Christians of all nations. We must approach it humbly, ready to receive and to learn as well as to give and to guide.

—Report of a commission of the National Conference of Methodist Youth, Adrian, Michigan, 1945. Used by permission of the National Conference of Methodist Youth.

IF YOU . . .

Today's Christians are promising tomorrow's world an advance. It will be an advance through relief and rehabilitation, through agricultural improvement, through ministries to industrial communities, through health, through elevating the standards of family living, through education and extension of literacy—all this and more. These are the practical real-life situations into which the church moves with its gospel of neighborly love. It is brash enough to think that justice brought into these practical realms of life may ease the troubles of the world a great deal more than surface political and economic solutions ever can. It offers this program of advance at the gateway of a vast, uncharted land. The wagons are already rolling, and there is room for you in the ranks of the pioneers.

Just why does the church engage in such a program? The answer to this question goes back to that hilltop in Galilee where Jesus told his disciples to "go and tell of me." This is the original commission under which the church operates. And the church does all its works in the earth because of that injunction. When it swings into action around a program of public health in a Chinese village, that is the church obeying its instructions to "go and tell of me." When it preaches, teaches, heals, trains the mind and hands of an African farmer to

wrest a more abundant life from the soil he works, again the church is up to its same old job of going and telling. The Christian evangel is more than a thing of words and evangelizing, more than oratory. It is a way of life, and the best of evangelism makes that way of life work so well that it speaks for itself.

Implicit in the Christian's program of action in the world is a message, an idea concerning God and man and the world we live in. The church acts as part of its way of revealing a God who is personal and caring. Everything it does for men is the church's way of showing them that they are brothers. . . .

. . . The biggest little two-lettered word in the language—IF.
Plus one of the most important words in the language—YOU.
IF YOU will lend a hand, the church will lead the way.

—R. T. Baker: *Let's Act Now!* Friendship Press.

LUTHER STANDS

Time: a late afternoon in April, 1521

Place: the first imperial diet of Charles V, at Worms

Stillness reigns a moment in the great court chamber. The quiet figure of a monk, his eyes burning in his wan face, stands before the young emperor and his cohorts in their rich robes. On the table before them are stacked a number of books. To the left of the emperor stands Dr. Johann Eck. Pointing to the books, Dr. Eck speaks: "Martin Luther, will you or will you not retract what you have written?"

Luther takes a step forward. His loose, drab robe swishes powerfully, and his strong voice rings out: "I CANNOT AND WILL NOT RETRACT, for it is unsafe for a Christian to speak against his conscience." His eyes sweep over the bishops, the archbishops, the red-caped cardinals, the emperor, the princes in their blacksilk and brocade, the noblemen, the mighty ones of his world, who have his life in their hands.

"HERE I STAND. I CAN DO NO OTHER! May God help me.
Amen!"

—Gladys H. Barr: *Monk In Armour.* Abingdon-Cokesbury Press.

LITANY OF DEDICATION

Minister: Thou shalt love the Lord thy God:

Congregation: I will love the Lord my God with all my heart.

Minister: Thou shalt love the Lord thy God:

Congregation: I will love the Lord my God with all my soul.

Minister: Thou shalt love the Lord thy God:

Congregation: I will love the Lord my God with all my strength.

Minister: Thou shalt love the Lord thy God:

Congregation: I will love the Lord my God with all my mind.

Minister: Thou shalt love thy neighbor as thyself:

Congregation: I will love my neighbor as myself.

—W. H. McFadden, from a service of worship on Communion Sunday.

MEANING OF "MISSIONS"

By a mission-field we used to mean an area of land; now we mean an area of life. There is no better definition of a modern mission-field than that given by a layman from Toronto at the Washington Missionary Conference a few years ago: "A mission-field is any area of life in which Jesus Christ is unknown."

The chief characteristic of missions used to be expansion; now it is penetration. The old word "go" still remains—not only "go out" to all the world, but "go in" to all of life. We used to speak of "neglected continents"; now we find that these continents are vast neglected areas of individual, social, national and international life. We used to speak of "unoccupied fields"; now we find them in human hearts everywhere. We used to speak of "unfinished tasks"; now we find them next door. We used to speak of the "non-Christian world"; now we find that America is part of it. We used to speak of "giving the gospel to the whole world"; now we speak of applying the gospel to the whole of life.

—A. V. Casselman: *Into All the World*. Christian Education Press.

A MISSION IN OUR COMMUNITY

The church is thought of in many ways. To some, it is a building; to others, it is a fellowship of Christians who worship God together. But in the deepest sense the church is the body of Christ, striving to do his work on the earth.

The tasks he set out to accomplish are the continuing responsibility of the church. Listen to the words that Jesus read in the synagogue at the opening of his ministry:

READER: Luke 4:16-21.

LEADER: As Jesus went about the streets of Jerusalem healing the sick, making the blind to see, and speaking out against selfishness and injustice in the market place, so the church must minister to the needs of people and cause the voice of Christ to be heard again in the market place. It is as true of the church as of individuals that true greatness is to be found in unselfish service for others.

READER: Matthew 20:25-28.

LEADER: Jesus taught us in his parable of the Last Judgment that we have a special responsibility to those in need.

READER: Matthew 25:31-40.

LEADER: The racial and cultural divisions that separate men from one another were present even in the time of Jesus. Among the Jews, the Samaritans were looked down upon as an inferior people. Yet Jesus made a Samaritan traveler the hero of one of his best known parables,

and he sought to befriend the Samaritans as he did people within his own group. The church, his body, must also find that largeness of heart and mind that will make it include all who want to join its fellowship.

READER: John 4:6-15.

LEADER: Those who are followers of Christ today, members of his church, are called upon to express in their actions a love that goes the second mile, like the love that led Jesus to travel the roads of Palestine without even a place he could call home. That kind of love and unselfish service is needed in many places today if community life is to be made Christian and if the needs of people everywhere are to be met. The call to Christian discipleship is a call to unselfish service for others.

READER: John 15:8-15.

LEADER: If our community life is to be redeemed, if the kingdoms of this world are to become the kingdoms of our God, the church must lead an increasing company of people into fellowship with God and with one another. With the help of God, love can replace hatred and misunderstanding, concern for the common good can replace selfishness and indifference, and men can learn to live together in peace and cooperation.

READER: Revelation 21:3.

HYMN: "Dear Lord and Father of Mankind."

—R. L. Tesdell: *The Church and Your Community*. The Friendship Press.

FOR THE COMMUNION OF SAINTS

We thank Thee, O God, for the cloud of witnesses whose spirits encompass us. We praise Thee for the noble dead of all ages who, having fought a good fight and finished their earthly course, have received at Thy hand a heavenly crown. By their faith have we been led to this time and place. By the vision of pioneers and prophets, by the courage of martyrs, by the word of preachers, by the wisdom of teachers, by the humble living of hosts of the nameless faithful, we have entered into our Christian heritage. Help us, O Lord, in memory of them and in love of Thee to preserve it blameless.

We thank Thee, O Lord, for those saints of our time whom we have known in the flesh and whose souls have kindled ours to greater brightness—parents, teachers, pastors, friends. Not without sin have they labored, but finding mastery in Thee they have wrought righteousness for their world. We owe them a debt that cannot be spoken and that cannot be paid save by our own attempt to walk in the way they have led us. Shed Thy light upon them, O Lord, whether in this life or in Thine eternal fellowship of the faithful, and be gracious unto them.

Above all, O God, we thank Thee for Thy sinless Son, the gift of Thine own life to men. Help us to be strong in the might of Him who is the author and finisher of our faith. In His name we pray.

—Georgia Harkness: *The Glory of God*. Copyright 1943 by Whitmore & Stone.
Abingdon-Cokesbury Press.

THE CHRISTIAN CHURCH

Let us have a church that dares
Imitate the heroism of Jesus;
Seek inspiration as he sought it;
Judge the past as he;
Act on the present like him;
Pray as he prayed;
Work as he wrought;
Live as he lived.

Let us have a church for the whole man;
Truth for the mind,
Good works for the hands,
Love for the heart;
And for the soul, that aspiration after perfection,
That unfaltering faith in God,
Which, like lightning in the clouds,
Shines brightest when elsewhere it is most dark.

—Theodore Parker.

THANKFULNESS FOR OTHERS

We thank thee, O God, for the saints of all ages; for those who in times of darkness kept the lamp of faith burning; for the great souls who saw visions of larger truth and dared to declare it; for the multitude of quiet and gracious souls whose presence has purified and sanctified the world; and for those known and loved by us, who have passed from this earthly fellowship into the fuller light with thee.

—D. R. Porter: *Worship Resources for Youth*, p. 15. Association Press.

LET YOUR LIGHT SHINE

Recently a Japanese girl wrote home to the parents of a young "J-3" who was giving three years in service to the young people of Japan. The Japanese girl was describing the work of her young American friend and said of her:

"There is no need to give you an idea of her except to let you imagine a young deer running through the forest on the morning air longing for the sun to come up. Nobody can help her from running and *nobody can help himself from running after her*. . . . I cannot understand English very well, but I can understand well her kindness and love."

These words should be a challenge to all of us as we make our important vocational plans. We have rich investments to make. We will decide whether they will be used *for God and others* or for self. This is the pivotal decision about vocations; for whom will our light shine.

Every Christian youth has a responsibility to make his life a mission. Not just the commissioned missionaries have a mission . . . but each and every Christian youth is on a mission wherever he serves as secretary, teacher, business man, farmer, housewife, preacher, social worker, lawyer, editor, doctor or in any one of 40,000 vocations. The

call today is for all Christians to let their light shine for God in their vocational life wherever it may be.

Then one needs to give serious thought to the needs for workers in church vocations. For the finest minds, the most radiant personalities and the winsome youth of our time are needed to give the church leadership in the service of God. In these four years, 4,000 preachers, 10,800 in medical services, 1,100 in overseas missions services, 1,000 in home mission service, and 1,600 in educational work will be needed.

These are just figures . . . large figures which are hard to understand. But the figures make sense when you, as a Christian worker, volunteer and say, "There is a place where my abilities meet the needs of the world! There is my call to serve."

"Let your light so shine before men that they may see your good works and glorify your father who is in heaven."

—Harold W. Ewing, in *Concern*, September 9, 1949. National Conference of Methodist Youth.

WORKING WITH GOD

Life to live! Work to do! But God won't do it alone and man can't do it alone. Even the unbeliever must depend upon the time and resources of earth and the mind which God has given us. How else can a person work?

To what end? God works for good. He has put goodness into the very center of life, the universe, existence. Oh, we know of many violations or contradictions of that idea through the centuries—wars, national jealousies, personal pride, and bigotry. But the spirit of love and truth, though assailed, have never been dominated or conquered.

Then I made a fresh discovery of an old and often quoted verse:

We know that in everything God works for good with those who love him, who are called according to his purpose. Romans 8:28.

"With those . . ." With God's love and universe given us, we have the obligation—but more than that, the privilege and even thrill—of working with him for good in human life.

We are not alone in the business of the kingdom. God's creation is everlasting and his love ever present with us. Together we can work for good.

—J. B. Bell, in *Power*, December 6, 1950. National Conference of Methodist Youth.

THE LIGHT OF THE WORLD

If you are a disciple of the Master, it is up to you to illumine the earth. You do not have to groan over everything the world lacks; you are there to bring it what it needs.

Where hatred, malice and discord reign you will put love, pardon and peace. For lying you will bring truth, for despair, hope, for doubt, faith; where there is sadness you will give joy. If you are in the smallest degree the servant of God, you will carry all these virtues of light within you.

Do not be frightened by a mission so vast! It is not really you who are charged with the fulfilment of it. You are only the torch-bearer. The fire, even if it burns within you, even when it burns you, is never lit by you. It uses you as it uses the oil of the lamp. You hold it, feed it, carry it around, but it is the fire that gives light to the world, and to you at the same time.

Your faith, your love, and the joy that enlivens you are only lent to you. That all these might be taken away is all the more reason for spreading them widely. You do not know how long you will keep the flame, so in the meantime send out the greatest possible radiance! Do not be the clogged lantern that chokes and smothers the light, the lamp, timid or ashamed, hidden under a bushel. Flame up and shine before men; lift high the fire of God, and cry out everywhere that you are the lowly servant of a great King!

—Phillipe Vernier: *Not As the World Giveth*. Fellowship Publications, New York.

COME AND SEE

I remember a sentence from a church bulletin: "One person living the Way can do more than ten thousand people telling about it."

Philip was very wise when he sought to have Nathanael learn of Jesus, for he did not spend time telling him about Jesus nor what Jesus taught. He merely said, "Come and see."

(Read John 1:35-51 to get an idea of how the first Christian group formed by the "Come and see" method.)

Then I wonder:

Do our lives, those of us who are church members, bespeak the Christianity which we profess?

Can people seeing us in our homes, at school, at work, in social life tell that we are followers of Christ?

Would our friends, listening to our conversation, surmise that we had also spoken with God?

Are our lives such that someone else would decide to become a Christian because he or she has seen something of Christ in our lives?

Our heavenly Father, help us as we try to become more Christlike that our lives each day may be a light unto someone else. Amen.

—Betty Schoonmaker, in *Power*, December 9, 1950. National Conference of Methodist Youth.

RADIO-DRAMA: YOUTH'S PLACE IN THE CHURCH TODAY

NARRATOR: A spotlight of the centuries comes to rest upon America—upon young America, in this instant of time. The Church through the ages has been tested. Sometime it has all but failed—had not some young prophet arose, who dared put Christ above all else. (VOICE DEEP, SPEAKING SLOWLY WITH EARNESTNESS.) *The Church faces now its severest testing of all time.* There are fewer Christians in

proportion to the populations of the world, than 10 years ago. Many are Christian in name only—not actively trying to build brotherhood, abolish war, give to the needy, or cause church bells to ring over the world.

CENTURIES NARRATOR: Then God will turn to the people on his left hand and very sadly say, Go away. You have missed the kingdom.

I was hungry in Greece and you went to a movie and forgot me.
I was thirsty in Germany and the five cents you sent bought milk for only one and a half days.
I was naked in Holland but you did not take time to mail me your old coat, even though you got a new one.
I was sick and in prison in your very state and you did not care.
Did you not know, I live in the suffering and hurt peoples of the earth?
When you did it not to one of the least of these, you did it not to me.

NARRATOR: Young churchmen, the spotlight of the centuries is upon you. You're called this day to do a dangerous thing: to put Christ above all: that is, above a way of life that puts money, prestige, class or nationality first. Revolutionary too! It will be no easy or popular way. The kingdom of this world must be overthrown. Tyrannies of things and customs must be cast aside. Loyalties must be changed. Economic, political, and social structures must be revamped. A new allegiance must grip all people. A new world must be born. The many lords must go; the one Lord must hold absolute sway!

QUERY: Can Methodist youth learn to think in world-thoughts? Can they grow a soul for the modern world? Can they say, not only *my church, my denomination*, but *my world-wide Christian fellowship*?

NARRATOR (slowly, powerfully): Can Methodist youth give themselves to live or die; perhaps in struggle but never in hatred; perhaps in comfort, but never in complacency; perhaps in tempting situations but never in sin; to *put Christ above all?* (CHURCH BELLS UP QUICKLY AND OUT)

—Clarice M. Bowman.

THE WORK OF THE WORLD

Were it a task
Of one, alone,
It were a greater task
Than could be borne
By one—alone.
But from the tired grasp
Of those who pass
Beyond its portals,
The world's work
Falls to all of us.
(—to build a better
world for all,

on each of us depends).
Each moment brings
To each pair
Of living hands,
Some job unfinished;
Some job badly done;
Some job, as yet a vision,
Dimly-glimpsed and vague,
Still to be begun.

(—to make the world
a better world,
is work that never ends).

—From *Epworth Herald*. Copyright Stone and Pierce.

Section VI:
**MY ANSWERING
DEDICATION**

CALL TO YOUTH TO "COME UP HIGHER"

The Call to Institute—or to any “mountain-top experience”—

- Call to a creative fellowship that seeks first the kingdom of God and its righteousness.
- Call to study the meaning of the messages of the prophets and the message and life of Jesus for our lives and for our day.
- Call to an adventure to live with noble spirits everywhere as tho' the kingdom were now here.

Those who respond to this call will find obstacles to overcome, temptations to resist, problems to solve, and all the trying experiences that accompany a great adventure.

They will also know inspiring companionships, high moments of great achievement, deep insights and enlarged sympathies and the satisfaction of helping to bring a half-crazed world to sanity and to God.

The call goes out to everyone. Have you the desire to make this God's world, the strong faith, and the daring courage that move you to answer?

—From *Epworth Herald*. Copyright Stone and Pierce.

—OF THY PEACE

God, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.

—St. Francis of Assisi, A.D. 1185

THE CHOICE

So the choice
Must ever be
Christ—or chaos
For the world,
For me!

—George Harper, in *Power*. National Conference of Methodist Youth.

YOUTH MUST LEAD!

Youth must be honest! For if youth, with nothing to gain by dishonesty, is not honest, will there be truth in the world?

Youth must be pure! For if youth, free from the stains of long struggle with the world, is not pure, will there be purity in the world?

Youth must be unselfish! For if youth cannot see that to find oneself, one must lose himself, who in the world will be dedicated to the search for a new kingdom?

Youth must have love! For how is love to succeed, if youth does not prove it good?

Youth must lead! For youth alone, with its energy, its faith, its indomitable spirit, can solve the maze of problems which surround us today.

Youth must follow Christ! Youth leads, but it must lead in the footsteps of the Master, for only thus can it lead surely, steadily, in the paths that lead to the kingdom of God.

—Robert Boyer, in *Epworth Herald*. Copyright Stone and Pierce.

LIVE MEMBERS OR DYING EMBERS?

“I must belong to the church that carries on the life of Christ,” was the conclusion to which a Hindu seeker-after-truth came after a study of the New Testament.

Reading the Gospels, this man had been fascinated by the life of Christ and greatly moved by his crucifixion. Reading on into Acts, he felt he had entered a new world. Now the brethren, the disciples, the church were continuing the work that Christ had started. And so this Hindu felt that he must join those who were carrying on the work of Christ.

Who is carrying on the work of Christ in your community? Who is going about doing good as he did? Who is ministering to men and women in their need and championing the cause of little children?

The most beautiful thing said about the church is that it is the body of Christ. He is the soul of the two or three, or thirty or three hundred who meet together in his name. They are his hands, and feet and voice, which are directed by his spirit.

Young people who desire to carry on the life of Christ today, who want to make him real and vital in their community, can do no better than follow the Hindu's example—and become live members of the body of Christ.

THIS ONE THING I DO

Focusing all my powers of concentration on a single goal, striving with every talent and resource at my command, to attain—

Forgetting those things which are behind. . . . The actions not motivated by love, the thoughts unguided by Christ's lessons, the dreams unworthy of the cross.

And reaching forth unto those things which are before. . . . Seeking, studying, working and praying that I may fulfill my part in Christ's plan.

I press toward the mark. . . . Gaining ground in spite of setbacks, overcoming weariness with the strong weapon of Christ's promise, mapping my course with the help of his program of love.

For the prize of the high calling of God. . . . The reward that my Father has promised me, the “crown of life” that means eternal fellowship with him, the inheritance of the kingdom prepared for me from the foundation of the world.

In Christ Jesus. . . . The Christ who has befriended me, taught me, inspired me, helped me and, best of all, loved me even when I neglected my duties or failed to meet my obligations with healing for my wounds, compassion for my weaknesses and companionship in my hour of need.

O Captain of my course, you who have walked this earth in mortal form, know the snares that are set for me. Help me to make these words of Paul's my firm resolution—my vision of the future.

—Alice Brown, in *Power*, January 5, 1948. National Conference of Methodist Youth.

SELF-EXAMINATION OF YOUTH ON THE THRESHOLD OF DECISION

I. What am I willing to do about Jesus' way of living?

I have said and sung that I believe in Jesus and the way he taught persons to live. Do I believe in his methods—of creative goodwill—enough to really try them out in my life—every least moment of my life, every least relationship? Whatever it may cost me, am I willing to pause to ask, "What would Jesus do?" before I act? Or even think? Am I willing—ready—eager to have Jesus' way of living demonstrated anew to the world in me . . . beginning now?

II. What am I willing to do about race relations?

Am I willing to venture upon new steps towards brotherhood—new steps I never thought I had the courage to attempt before?

Am I willing to make a severe examination of my own self, to root out any causes of tension or prejudice or ill will from my own heart first? And can I pray that God will fill me anew with an active, outgoing appreciation of others, and warm understanding goodwill?

Then am I willing to band with others in my church and campus to help root out causes of prejudice in my community? My Conference?

As a national body of youth, are we willing to work—together—more unreservedly, to make these ideals we talk about real in the larger world? Are we willing to ask God to use us in new ways this next year, at whatever cost to ourselves, to build bridges of understanding and Christlike goodwill?

III. What am I willing to do for peace?

Recognizing that peace must mean more than cessation of war, am I willing to covenant to make peaceful dealings my own habit, first of all?

Am I willing to become a leaven in my local church or campus group and my community, to help others study—and study hard—the cause back of conflicts, the economic factors, the international tensions?

Am I willing to take part in the activities which will make known my own Christian convictions, and to interpret to others wherever possible the methods of achieving Christian relationships?

IV. What am I willing to do through the Methodist Youth Fellowship?

As one member of the Methodist Youth Fellowship, I feel small. But I *am* one member. I have one voice. Are my attitudes worthy of the ideals of the MYF? My actions? If every member of my church or campus group were just like me, what kind of group would it be? If every member of the MYF were just like me, what kind of group would it be?

Am I ready to give what it takes, when I pray, "Thy Kingdom come—beginning with me"? "Make the Methodist Youth Fellowship a vital force—beginning with me"?

V. What am I willing to achieve in my own personal religious life?

As I look ahead to the road back home to my campus and local church, it is going to be hard. Maybe harder still, now with the war over, because people (including us) are liable to slip back into old ruts of complacency. I need God! I need positive belief as anchorage, to help me hold strong and true. I need personal power, to help me face temptations that I cannot now predict.

Am I willing to dedicate myself to new disciplines of personal spiritual life? To spend more time, perhaps, than I now think I have to spend, in prayer and Bible reading and meditation? To bank with others who are likeminded, to discover together God's will for us?

Am I willing to let God stir me to new adventures? Am I willing to put first, not my own purposes, but God's purposes for my life? Am I willing to so dedicate myself, that I may become a channel for God's love to be expressed to others even if it means entering—now—upon a new commitment?

—Clarice M. Bowman, for National Conference of Methodist Youth.

BUT WHAT CAN ONE PERSON DO?

We live in a time of numbers—big overwhelming numbers. Men and machines, money and powers. What can one person do against a sea of trouble?

From the beginning of the world, it has taken only one person to start a movement. "From the loving example of one family a whole state becomes loving; and from its courtesies, the whole state becomes courteous; while from ambition and perverseness of one man, the whole state may be led to rebellious disorder—Such is the nature of influence."

We must not underrate the power of a few. Eleven disciples turned the world upside down. One was apostle to the Gentiles. Two German students set the Protestant missionary enterprise going. One young English cobbler and Cambridge don woke the church of England. Five American College boys started the foreign missionary enterprise.

"I act, and faces I shall never see
And lives that I cannot guess
Shall be faithful or false because of me,
Shall curse the world or bless.
Think! I so weak and frail and small
This deathless power am given,
That by word or deed a host may fall
Or a legion be raised to heaven."

—Source unknown.

YOUTH WILL HAVE THEIR CROSSES, TOO!

It's hard to stand for what you believe in my community . . . My best friends don't like for me to be too particular . . . You wouldn't want me to make the gang mad at me . . . Surely I can't give up everything . . . One woman shut the door in my face . . . I can't stand treatment like that . . . You know I have so much to do . . . I'm so busy . . .

Yes, it's terrible how much we have to endure.

James the brother of Jesus, and James the son of Zebedee were killed by mobs in Jerusalem; Matthew was slain on a sword in Ethiopia; Philip was hanged in Phrygia; Bartholomew flayed alive in Armenia; Andrew crucified in Archia; Thomas was run through with a lance in East India; Thaddeus was shot to death with arrows; a cross went up in Persia for Simon the zealot; and in Rome the old apostle Peter was, at his own request, crucified head downward—because he did not think himself worthy to die in the same position as his Lord. Matthias was beheaded. Only John escaped a torturous death, and he died a lonely man in exile. A fair record for eleven weaklings who once ran to hide.

And then there were others later: William Tyndale, burned at the stake; Livingstone, attacked by lions, died of fever; Wesley, the doors of the church closed to him; Kagawa, regarded as a radical, torn by disease; Francis of Assisi, died in poverty at forty-four; Early Methodist circuit riders whose average age was 30-33.

Now, what was that hard cross you have to bear today?

—Dorothy Harper, in *Power*. National Conference of Methodist Youth.

THE MASTER'S APPRENTICES

Wouldn't I have been proud to have held the telescope for Columbus? To have picked up a brush for Michelangelo? To have handed Shakespeare a quill dipped in ink?

Not many of us can be associated with human geniuses. Maybe that's just as well. But we are called to something far greater: to be fellow workers with God.

Someone wrote about wishing he'd been Jesus' apprentice as he opened the carpenter shop in the morning. He could sweep out the shavings from the day before, pick up the orders for work to be done. Well, we can all be Jesus' apprentices, in a way, can't we?

Maybe He's been wondering how He could carry on—over there in

Sumatra or among the miners in Bingham Canyon, Utah, or in the beet fields where migrant laborers work, or in the rural parish with no doctor nearby, or in building the great new International Christian University in Japan, or in Germany, or Africa, or among the Delayed Pilgrims anywhere, or islands, or Chile, or in my home community.

There are shavings lying about from yesterday in this world Carpenter Shop of His, rubble, human and otherwise. There are orders ahead—God's great purposes and plans to work on, this very day; to start planning and sawing and shaping and smoothing. Best of all, here's the joyous companionship of a Master Workman.

“Lo, I am with you” as you work.

—Harriet Moore, in *Power*, April 20, 1950. National Conference of Methodist Youth.

SCULPTOR OF THE SOUL

I fain would be a sculptor of the soul,
Making each strong line fine,
Each feature faultless.
Yet the sculptor cannot carve
In wood or stone
An image nobler than he sees
Within his own stout soul.

So, gazing at the tools within my hand,
I shudder! How escape from self—
Pitiable, limited—
That I may be indeed
God's carver?

Happy is this thought;
There is a Guide for me,
Who in His living flesh
Has given me the perfect image that I seek,
of God!

—Toyohiko Kagawa: *Songs From the Slums*. Copyright 1935 by Whitmore and Smith. Abingdon-Cokesbury Press.

DREAMING OF THE FUTURE

Father, have you a bridge for me to build?
A bridge between two places far apart,
Where only You can fill the spaces?
Is there a hurt, deep in the heart
Of someone on the other side,
That I can help to heal and fill with love?
Is there hate, or greed, or pride,
Or fear that can be stilled
By my bridge, between a man and God above?
—Carolyn Stowell, in *Worship God* (1947). John Knox Press.

PRAYER

God, give us the courage to live
By the inspiration of thy beauty;
That by that inspiration we may grow in energy and faith,
Faith in the knowledge that thy spirit lies in the depths of the least of us;
We, with our false pride, have gone on unheeding that power,
Clouding ourselves in a pretense of distrust:
God, help us to gain that needed faith.

—Bob Sink, in *Epworth Herald*. Copyright Stone and Pierce.

ENABLE ME TO GROW MY OWN RELIGION

Eternal Father, I thank thee for the religion of other people, that of my parents and friends, of my minister, of the men and women who have everywhere blessed the world through their religious life.

But now I pray thee, guide me in the growth of a religious life that shall be my own. Save me from mere satisfaction in knowing and admiring the religious life of others, or of copying their words and acts.

Lead me, O God, for myself into the meaning and power of prayer.

Let me learn in my own way the message of the Bible.

Guide me into the mystery and beauty of worship.

Teach me the meaning of thy will in the laws of nature and in the everyday beauties and wonders of thy world.

Direct me into the ways of unselfish living and of devotion to the establishing of thy kingdom in the world.

In the name of Him who has called us to come after Him and be his disciples. Amen.

—Percy R. Hayward: *Young People's Prayers*. Association Press.

FOR COURAGE

“Lord and King,
We pray thee this day for courage to face unpopularity for the sake of truth;
For courage to declare boldly our convictions, though they make us despised;
For courage to break with evil custom and evil opinion,
Even though for so doing we are shunned and outcast.

“Give us strong hearts that will not fear what any man may do unto us—
Confident in the power of truth—
Truth unsupported by numbers or resources—
To establish itself supreme by its own inherent force,
Sovereign over all benighted and reactionary opposition.

“Give us the courage of soul which can scorn the possession of a good name amongst men,
Content to be alone with thee in the right,
Victorious over weak and craven sensitiveness to popular opinion;

Give us, O Lord, thy spirit of boldness, that we may trample on our
fear of our fellows,
Being strong in thee and very courageous."

—J. S. Hoyland: *A Book of Prayers for Students*. The Society for Promoting
Christian Knowledge.

PROLOGUE TO MORNING

(Effective when read by two voices from rear of room)

Watchman, what of the night?

The night has no stars and the winds are rising.

Watchman, what of the sea?

The sea is wild, and the shores are strewn with ships.

Watchman—

I hear.

What of the hearts of men?

They are as the night, and as the sea.

Watchman, I am Everyman, and I am troubled.

Where is my hope?

Your hope is where it HAS been.

Watchman, your answer is dark.

To your mind, but not to your heart. Let the heart

Listen and it will hear,

Though the winds cry and the seas break.

My heart is open.

What does it hear?

Storm.

What else?

A crying, as of a child lost in the dark.

A crying?

A fury, as of a child destroying his toys.

No more?

A Voice.

A Voice?

A Voice that cries, Think!

What else?

A Voice that calls, Aspire!

What more?

A Voice that whispers, Believe!

Bow down, and hear!

A Voice that commands, Dare!

Lift up your eyes!

Watchman, what have I heard?

You have heard God speaking to Moses and to Socrates;

To Jesus in the lonely places,

To Isaiah and Amos and Micah,

And Peter and John and Paul and Francis and Joan.

You have heard God speaking to all His saints

*Who have fought for the recognition of His glory,
And for liberation, and the expansion of the imprisoned, the dwarfed
spirit.*

*You have heard God speaking
To the men who dared the seas to build a new nation,
To Franklin and Washington and Jefferson
And all the makers of the immortal Declaration
That utters the hunger for life, for liberty and the right of man to be
free of the chain, the bars, and the whip.*

*You have heard God speaking to Abraham Lincoln—
And to you.*

To me? What am I that the God Who spoke to these
Should speak to me?

What does the Voice say, the Voice in the heart?

The Voice says, You are of the great succession.

Men have torn down, men have broken, men have destroyed.

It is yours to build, says the Voice, yours to build.

Out of the disaster of hate to bring the miracle of love.

Out of the fury of destruction to bring a new creation.

By men has the world been brought low.

By men shall the world again be lifted up.

By men and the Voice of God.

The Voice of God is calling through the world!

It is calling to me.

I hear!

What does the Voice say, the Voice in the heart?

The Voice says, Everyman,

I have a burden for you and a splendor.

You are the end of things—

Or a new world.

Think!

Believe!

Aspire!

Dare!

What more?

The Voice says, Day and night, let your heart listen.

What is your answer, Everyman?

My heart is listening. . . .

Then the new world is born.

—Hermann Hagedorn: *Combat at Midnight*. John Day Company. Used by permission of the author.

THE BURDEN

Take Thou the burden, Lord;
I am exhausted with this heavy load
My tired hands tremble,
And I stumble, stumble
Along the way.

Oh, lead with Thine unfailing arm
Again today.

Unless Thou lead me, Lord,
The road I journey on is all too hard.
Through trust in Thee alone
Can I go on.

Yet not for self alone
Thus do I groan;
My people's sorrows are the load I bear.
Lord, hear my prayer—
May Thy strong hand
Strike off all chains
That load my well-loved land.
God draw her close to Thee!

—Toyohiko Kagawa: *Songs From the Slums*. Copyright 1935 by Whitmore and Smith. Abingdon-Cokesbury Press.

DEDICATION TO GOD'S SERVICE

O Lord, give thy blessing, we pray thee, to our daily work, that we may do it in faith and heartily, as to the Lord and not unto men. All our powers of body and mind are thine, and we would fain devote them to thy service. Sanctify them, and the work in which they are engaged; let us not be slothful, but fervent in spirit; and do thou, O Lord, so bless our efforts that they may bring forth in us the fruits of true wisdom. Teach us to seek after truth, and enable us to gain it; but grant that we may ever speak the truth in love, that while we know earthly things we may know thee, and be known by thee, through and in thy Son Jesus Christ. Give us this day thy Holy Spirit, that we may be thine in body and spirit in all our work and all our pleasures; through Jesus Christ thy Son our Lord. Amen.

—From *The Book of Worship for Church and Home*. Copyright 1944, 1945, Whitmore and Stone. The Methodist Publishing House.

DREAMS

Almighty God, father of humanity, I remember in thy presence the prophets and pioneers, who, through the centuries, have dreamed of progress and of peace, and have toiled to make life nobler and happier. As I think of this heroic company, my heart is quickened with the high resolve to serve as they served. Kindle in me a living flame, that I may bear the torch of thy light to my fellow men. Unite me with those who strive for progress, and inspire me to serve with their unselfish devotion.

O God of yesterday, today, and tomorrow, keep me from living in the past, from failing to sense the challenge of the present and the summons of the future. Save me from side-stepping my responsibilities and

waiting for someone else to do my job. Help me to use every atom of strength to make the dream of a better life come true in the present hour. May my lips speak words of courage; may my hands be ever eager for helpful service; and may my feet dare to follow the path of those who lead onward toward the establishment of the "golden age" in my day. Amen.

—R. M. Bartlett: *Boy's Prayers*. Association Press.

CHRIST LIVES IN US

It is a great thing to live for something. There are millions of people on earth who do not know what life is about. They are not living for anything. But I remember one missionary who wanted very much to get a jeep. Finally, the jeep came. At the moment he had an opportunity to go where there were no roads. He was hiring some men to carry a grand piano fifty-three miles over a mountain because there weren't any roads. I saw another man almost in tears once because he wanted somebody to take his place so that he could go back into the lion country, where the missionaries have not been. I said, "Why do you want to leave this and go back there? Isn't life hard there?" He said "Yes, it is hard. You don't know much about Christianity, do you?" We are not afraid of hard things."

Now, here we are. What shall we say? Every one of us will have to make a prayer that no one can make for us. Shall we surrender to be used wherever God sends us—in a store-front church, out into the rural situation, or to the ends of the earth? How can Christ use us?

—Bishop Charles Wesley Brashares, in Report of the 1949 Methodist Student Conference at Urbana, Ill. Used by permission of the Department of College and University Religious Life of the General Board of Education.

WE ALL ARE CALLED

O matchless honor, all unsought,
High privilege, surpassing thought
That thou shouldst call us, Lord, to be
Linked in work-fellowship with thee!
To carry out *thy* wondrous plan,
To bear *thy* messages to man;
"In trust," with Christ's own word of grace
To every soul of human race.

—Author unknown.

A CHALLENGE TO YOUTH

This matter of raising the moral standards of society is pre-eminently an affair of the young. They must do it or it will never be done. The Sermon on the Mount was spoken by a young man, and it moves with the impetuous virility of youth. . . . While we are young is the time to make a forward run with the flag of Christ, the banner of justice and love, and plant it on the heights yonder. We must not only be better men and women than we are now. We must leave a better world behind

th it. Whatever we affirm in our growing fashion in our years of maturity and power. n and women a year would arrange them-
hrist, look at our present world as open-
d, see where the social standards of conduct
is spirit and with the modern need, and
rld would feel the effect in ten years. And
would live by faith in the higher common-
ie of its nobility of spirit.

Social Awakening, edited by Benjamin Mays from
chenbusch. Haddam House (Association Press).

DEDICATION

Gracious Father, that another day is added
ate both our souls and our bodies to thee
righteous, and godly life; in which resolu-
od, confirm and strengthen us, that, as we
i grace, and in the knowledge of our Lord
nen.

Church and Home. Copyright 1944, 1945 Whitmore
ublishing House.

COVENANT

give myself to Thee;
wholly Thine,
given Thyself to me,
t wholly mine.
l me as Thine own,
-Thine alone!

—Frances Ridley Havergal.

TESTAMENT

Infinite concern to God,

His love of His,

PRAYER FOR THE FUTURE

Almighty and everliving God, who stretch curtain and holdest the earth in the hollow of knowledge not even a sparrow falleth, and the humble and contrite heart, we come to thee to thank thee for the good gifts of life.

We stand penitently, our Father, at the threshold sheep have gone astray. We have followed the selfish plans of our own hearts. We have done not to have done, and we have left undone that done. Grant, our Father, that as we come into that the experiences of this conference may Beginning Again."

Grant, our Father, that the experiences, in which we have come to here, may have lasting effect on our lives as we return to our homes. Add depth in this world full of tensions and confusion that foundation which no man can lay, in Christ Jesus, our Lord. Add height to our days when we are tempted to petty and narrow eyes on him, who, lifted from this earth, is Jesus Christ the righteous. Add breadth to our so many millions of people suffer the blindness we might see every man as our brother. Add perspective to our lives, O God, that the scaffold and wrong is on the throne, likely to be ineffective, we should like to we watch, work, and pray, the kingdom of the kingdoms of our Lord and of His Son.

Create in us clean hearts, O God, so that the words of our mouths be acceptable in thy sight. Hear Amen.

—R. C. Raines. From Report of

Illinois U.

us when we are through with it. Whatever we affirm in our growing years will work out in some fashion in our years of maturity and power. If fifty thousand college men and women a year would arrange themselves alongside of Jesus Christ, look at our present world as open-eyed as he looked at his world, see where the social standards of conduct are in contradiction with his spirit and with the modern need, and work to raise them, the world would feel the effect in ten years. And those who strive in that way would live by faith in the higher commonwealth of God and have some of its nobility of spirit.

—From *The Gospel for the Social Awakening*, edited by Benjamin Mays from the writings of Walter Rauschenbusch. Haddam House (Association Press).

DEDICATION

Since it is of thy mercy, O gracious Father, that another day is added to our lives, we here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life; in which resolution do thou, O merciful God, confirm and strengthen us, that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

—*The Book of Worship for Church and Home*. Copyright 1944, 1945 Whitmore and Stone. The Methodist Publishing House.

A COVENANT

Now, Lord, I give myself to Thee;
I would be wholly Thine,
As Thou hast given Thyselv to me,
And Thou art wholly mine.
Oh, take me, seal me as Thine own,
Thine altogether—Thine alone!

—Frances Ridley Havergal.

OUR COMMITMENT

Believing that every person is of infinite concern to God,
and

that He intends my life to be an expression of this love of His,

I commit myself to a greater love in fellowship.

Believing that Jesus' word about the easier yoke and lightened burden came from his experience of joyous oneness with the Father,
and

that this experience, as I face a year of increasing activity,
can likewise be mine,

I commit myself to a new joy in the task.

Recognizing that whereas giving may be a finished act,
sharing is a never-ending enriching
interrelationship,

I commit myself to an attempted sharing of all that
God has shared with me.

—Commitment Card of the Woman's Division of Christian Service. Used by permission.

PRAYER FOR THE FUTURE

Almighty and everliving God, who stretchest out the heavens as a curtain and holdest the earth in the hollow of thy hand, without whose knowledge not even a sparrow falleth, and yet maketh thy abode in the humble and contrite heart, we come to bless thee, to worship thee, to thank thee for the good gifts of life.

We stand penitently, our Father, at the threshold of this year. All like sheep have gone astray. We have followed the momentary desires and selfish plans of our own hearts. We have done the things that we ought not to have done, and we have left undone things that we ought to have done. Grant, our Father, that as we come into the portal of this year that the experiences of this conference may bring us to the "Land of Beginning Again."

Grant, our Father, that the experiences, insights, and decisions which we have come to here, may have lasting and determining influence in our lives as we return to our homes. Add depth to our lives, O God, that, in this world full of tensions and confusions, we may build our lives on that foundation which no man can lay, but which has been laid in Christ Jesus, our Lord. Add height to our lives, O God, that in these days when we are tempted to petty and low loyalties, we may fix our eyes on him, who, lifted from this earth, draws all men unto him, even Jesus Christ the righteous. Add breadth to our lives, O God, that when so many millions of people suffer the blight of injustice and indignity, we might see every man as our brother—one for whom Christ died. Add perspective to our lives, O God, that when it seems that truth is on the scaffold and wrong is on the throne and our personal efforts are likely to be ineffective, we should lay hold upon the faith that if we watch, work, and pray, the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Create in us clean hearts, O God, and renew right spirits within us, so that the words of our mouths and the meditations of our hearts may be acceptable in thy sight. Hear us now as in the Lord's name we pray. Amen.

—R. C. Raines. From Report of 1949 Methodist Student Conference, Urbana, Illinois. Used by permission of the Department of College and University Religious Life, The Methodist Board of Education.

ARISE, GO IN PEACE

Remember the times you have risen from the altar with these words:
Arise, and go in peace.

Arise above thoughtless deeds,
Above selfish and jealous desires,

Above indifference toward world peace plans,
And above racial and national misunderstandings.

Arise, without sorrow's detaining grasp,
Arise without false idols of fame or money,
Without misgivings or hypocrisy.

Arise, and may the peace of God go with you.

Arise, and go in peace;
Arise, to lift those who would fall
To give to the hungry, to lead the lost,
To support things that make for peace,
And to live in Christ-like humility.
Arise, with true faith, thanksgiving, prayer,
With willingness, courage, and joy;
And arise with pure bodies and hearts.
Arise in favor with God.

Arise, think, dream, work, and love;
Arise today and follow Christ.
Arise . . .

“And the peace of God which passes all understanding, will keep your hearts and your minds in Christ Jesus.” Philippians 4:7.

Father, send me out with thy peace. Amen.

Jesus’ way—my way of arising to go with God.

—Marvel Conkling, in *Power*, July 11, 1948. National Conference of Methodist Youth.

ON HAVING ENOUGH TO DO

Now it came to pass as the pastor was walking in his garden at the cool of the day, there came unto him a daughter of the Temple and she was vexed with a demon of frustration.

Verily, she was confused and life to her was like a tub of snakes, for she was all wrapped up in herself. And she placed her complaints before the pastor, saying, “Lo! it is with me as with the One Who Holdeth Up the Earth, for I am burdened with a Temple task.”

And she told the pastor all about her burden, for she was elected to be the Maiden Who Leadeth a Commission, and she was overwhelmed.

Therefore did the pastor lead her forth from his garden that they might walk upon the road known to all the Temple as Turkey Walk, and there they saw a boy who seeketh to take a single gobbler to the market; and the bird was all over the landscape, and the boy maketh no progress at all, nor could the pastor and the maiden help him.

So they went on for the space of a mile and then they lifted up their eyes to find an hundred gobblers walking in solemn order to the market, and behind them, whistling a Psalm, strode one small boy.

Then did the pastor seat himself upon a mighty stone to contemplate the sight, while the maiden saw for herself that it is easier to care for much than it is to care for little, and she prayed in her heart that she might be given yet other jobs from Heaven so that her single job would not perplex her overmuch.

—J. E. Carothers, “A Parable for Youth,” in *Concern*, March 20, 1951. National Conference of Methodist Youth.

STICK TO IT!

To that end keep alert with all perseverance. Ephesians 6:18.

Read Ephesians 6:10-20.

Some officers approached Napoleon to recommend a young captain for promotion. Napoleon asked them, "Why do you suggest this young man?"

Their answer was that through unusual courage and cleverness he had won an important victory several days before. "Good," said Napoleon, "but what did he do the next day?" That had been the last that was ever heard of that young man.

Our world includes both the flashers and the pluggers. The flashers show an occasional burst of brilliancy and do some amazing thing that entitles them to the headlines.

The pluggers grow steadily with perseverance and determination to the goal before them. They can be depended upon to do their best every day in the year.

The backbone of a Christian civilization is its dependable people. These are the ones who can always be counted on for a steady stream of influence and service no matter what happens anywhere.

One father paid this tribute to his son: "If I was going away and there was anything I wanted him to do, I would tell him, but when I returned, I never thought of going to see if he had done it—I knew it was done. . . ."

Help me, O God, so to develop my courage and perseverance-power that I may join the fellowship of those dependable people who are continually serving thee and working for thy kingdom. Amen.

—Jameson Jones, in *Power*, June 7, 1951. National Conference of Methodist Youth.

THE BOMB THAT FELL—

The bomb that fell on Hiroshima fell on America too.
It fell on no city, no munitions plants, no docks.

It erased no church, vaporized no public building,
reduced no man to his atomic elements.

But it fell. It fell.

It burst. It shook the land.

The bomb that fell on Hiroshima fell on America too.
It fell on people.

Not a few hundred thousand only, but one hundred and thirty-five million.

It did not set them afloat over New York, Kansas City or Los Angeles.

But it set them afloat on currents of chance which no man may navigate or know the direction of.

Lord, have mercy upon us.

We are children and we must achieve the wisdom of maturity overnight.

We are little people and we must learn overnight to be great.

Lord, have mercy upon us.

Our fathers built a nation on the determination of peoples from many lands to get along together.

We ourselves have dreamed of a world of nations learning to get along together.

And we have made a thing that has opened a chasm deeper and wider than the Grand Canyon between us and all other people.

How shall we rise to the challenge of this hour?

* * *

The room was suddenly vast, with the stars set bright in the ceiling.

"There is only one miracle," said the Lord.

"All else is cause and effect. All else is law."

The thunder withdrew from the Voice, and the words came hushed and clear.

Like the first stars in the twilight, each star a newborn glory.

"There is only one miracle, and it is already accomplished.

That miracle is the human soul."

The Lord He lifted His head and the Milky Way was His hair.

"The soul is like the atom," He said. "Wonderfully like the atom.

Consider the atom.

So minute, no lens you can make can enlarge it to a point where your eyes can see it, yet there's a whole solar system inside it, whirling round a nucleus like the planets around the sun.

So feeble in its unreleased state, yet actually the greatest force, save one, in creation.

The greatest force in creation, save one."

The Lord strode through His house so the timbers whispered to each other,

He's thinking of the soul tonight, of the soul of man,

And the power asleep in the soul.

He always shakes the house when He thinks of the power,
The power asleep in the soul of man.

"But," said the Lord—and the stars in the sky seemed to stand still and listen—

"The power must be released, as the atom-breakers released the power of the atom.

They had to get past the electrons to get at the energy packed in the nucleus.

And I have to get past a deal of ego to release the power that is packed in the soul of man.

I keep shooting My rays toward the nucleus,
And the charged field keeps fending them off.

But now and then one gets by,
The nucleus is split, the power is released, and things begin to happen on a scale that makes men gasp, and talk about miracles.

But it isn't a miracle.

It's just the soul of man coming to its own.

It's just the soul of man freed at last to be itself."

The Lord He looked at me and His eyes pierced like hot wires,
"Perhaps," He said, "there's something in you and numerous others that will be cracked open, if a hundred and thirty-five million

people are going to grow up overnight . . .
Something in you," said the Lord, "something . . . perhaps . . . in
YOU."

The Lord He lifted me up and the Lord He set me down.
In a desert He set me down, wilder and darker than any in New Mexico.
And there was a Cross in the desert, and a Man on the Cross.
And I was alone in the world, alone with a Man on a Cross,
Alone, except for the Lord, and the Lord a Voice in my heart,
A Voice and no more.

"Look at the Man," it said, "and look at yourself!
Sons of the same Father, but who would dream it?
The firefly and the sun are no more unlike than you two.
The firefly can't do anything about it. You can.
That's a part of the miracle of the soul I was telling you about, that the
human creature can change, become different, grow out of the nature
of the firefly, grow into the quality of the sun.
The worm and the moth, the cocoon and the butterfly, you—and what
God wants you to be."

I stood in a desert, and there was a Cross in the desert and a Man on
the Cross.

"Look at Him," said the Voice, "and look at yourself.
Look at Him, and be still, look at yourself and be honest.
How do you appear to yourself beside Him?"
I looked, and it seemed as though the earth dropped from under my
feet, and I was hanging in space between currents that pressed me
down and currents that pushed me up.

"What do you see?" said the Voice.
"I have never been crucified," I said.
"No," said the Voice, "you have never been crucified.
Do you know why?"

I felt suddenly ashamed. "I have never made people angry enough."

The Voice was still for a long time and when it spoke again it seemed
to come from mountains, afar off.

"The world is sick," said the Voice, "for dearth of crucifixions.
Men give houses to those who hate them and country estates to those
who spit on them.

They crucify only those who love them.
I tremble for a world that has no crucifixions."

I felt a chasm open, and stood on the edge and shrank back.
"Lord, let me go," I cried. "Let me go back to my world!"
"Not yet. Look again, look deep, and say what you see."
"I talked about love, but I myself never loved."
"What else?"
"I talked about Christ, but I worshiped only myself."
"What else?"

"I talked about truth but I never dared look in her face."

"Oh, why, man, why," cried the Lord, and I knew that He too was in agony, "why, why did you not dare?"

"Truth, I knew, was a fire. Truth, I knew, was a whip. Truth burned and Truth drove.

Truth demanded thought, and I was indolent.

Truth demanded courage, and I was timid."

"The Man on the Cross," said the Voice, "was not timid." I sank at the foot of the Cross.

"Truth is not in me. I have fed on lies."

"What else?"

The Voice was Judgment, speaking from far away.

"What else?" said the Voice.

I leapt up, like a rabbit before the hounds,
Ten thousand miles I ran through desert wastes,
Ten thousand miles I heard the Voice at my ear . . .

Ten thousand miles, and knew that flight was vain,
And fell and heard the Voice,

Tender as birdsong at daybreak in the boughs of millennial sequoias,
Asking, "What else?"

I sank amid thorns, broken and torn and choked.

"I am unclean, I am unclean!"

Across the worlds I heard the Voice of the Lord.

And I leapt up once more, and ran, and fell, and always where I fell,
There was the Cross and there was the Voice, asking, "What else?
What else?"

Until at last,

Stripped naked and afire,

With all the self-will broken,

Shaking and sobbing, sobbing and shaking, I lay,

Alone in space, alone save for a Cross,

And a fire on the Cross, bright as three suns at midday.

I said, "This is the end.

I am dust, and the wind will scatter me.

This is the end.

Who shall look Truth in the face, and live?"

But the Voice said, "This is the beginning, this is daybreak.

Give me your life, and day shall be like a new world.

The unclean shall be clean, the cowardice, courage, the weakness, power.

Give me your life and I will make it a spade to dig the foundations of a new world, a crowbar to pry loose the rocks, a hoe to mix sand and cement, a trowel to bind stone and stone and make them a wall.

Man without God is a bubble in the sea, a single grain of sand on an infinite beach.

God without man is a mind without tongue or ears or eyes or fingers or feet.

God and man together, We are such power as not all the atoms in all Creation can match!"

I laid my hand there in the hand of God.

—Hermann Hagedorn: *The Bomb That Fell on America*. Association Press.

DISCOVERY

I cannot invent
New things,
Like the airships
Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with a light
Falling from Heaven—
Gold, and silver, and bronze
Lights from the windows of Heaven.

And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan.
That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world
Using my hand!

—Toyohiko Kagawa: *Songs From the Slums*. Copyright 1935 by Whitmore and Smith. Abingdon-Cokesbury Press.

MEDITATION

O Thou, God Omnipotent, who so carest for every one of us as if Thou carest for him alone; and so for all as if all were but one. Blessed is the man who loveth Thee, and his friend in Thee, and his enemy for Thee. I behold how some things pass away that others may replace them, but Thou dost never depart. O God, Our Father, supremely good, beauty of all things beautiful, to Thee will we entrust whatsoever we have received from Thee, and so we shall lose nothing. Thou didst make us for Thyself, and we are restless till we rest in Thee.

—St. Augustine, A.D. 354-430,

DEDICATION

Father, we thank Thee for the evidence that Thy loving spirit still lives in the hearts of men. Humbly we would join with those who show forth Thy love. Bless our gifts to Thy suffering children, our brothers, and accept our offering as token of our loyalty to Thee, our gratitude for Thy many mercies, and our will to build Thy kingdom upon earth.

—From *Do . . . Tell*, Church World Service bulletin.

PRAYERS

Father of all, we would remember the children of all lands, so dear in Thy sight—many of them today homeless, hungry, forlorn. May our hearts not become hardened because their suffering is long and their cries are ever in our ears. May we not become indifferent because they are far away and we cannot see their shrunken bodies and their pleading eyes. May we not become weary in ministering to their need. Make us Thy instruments, to reveal the concern of Christ for these children.

O Lord of Mercy, grant that the people of Thy Church may become ministers of compassion along the wayside of this war-sick world; where there is hunger, to send bread; where there is sickness, to provide doctors and medicines; where there is spiritual weariness, to stretch out a hand of Christian brotherhood. Help us to understand the needs of others and to minister to them in Christian love; and grant that as we serve, through our united allegiance, we may discover the promised keys that shall open the way to Thy Kingdom.

—From *Do . . . Tell*, Church World Service bulletin.

PRAYER FOR VISION

O God, whose power never dies,
Who rules supreme through storm and flood,
Give us the vision, opened eyes
To see beyond fields drenched with blood
That day of peace, love, paradise.

Keep high our hopes, nor let fade
Our faith, which looks to Thee today
For strengthening power, and aid;
Give us the vision, Lord, we pray
To hear Thy voice, "Be not afraid!"

Help us to be the leaven, Lord,
That permeates the world with love;
May we look far beyond the sword
To days when the immortal dove
Of peace shall bring to men Thy word.

—Hoover Rupert.

A CAMPFIRE DECISION PRAYER

Spirit of God, we thank thee for the way that is truth and life. Thou hast lifted our hearts in this hour to holy decision. We have said with tremendous earnestness, "No power on earth shall turn us from the Christian way, and no leader shall command our loyalty—save one—even Christ, our Lord." The fire of commitment has been kindled. The flame leaps up, even now. Blow on that flame, breath of God, that this fire of consecration may flood our trembling spirits with gentle warmth, and that the quickened flame may lighten our path as we adventure on Kingdom trails.

—Ray Ragsdale, in *Epworth Herald*. Copyright Stone and Pierce.

FROM ONE WHO MADE AN INSTITUTE DECISION FIFTEEN YEARS AGO

It was at Baldwin Institute. The week had passed ever so quickly; that dedication service seemed to sum up not only that week but also to focus all the influences that had been at work through my adolescent years. I was entering the ministry.

How foolish it would have been to feel that those not making a decision or making decisions for other work were less Christian has been proved through the years. Here are a few of the proofs, all taken from my own experience:

... A new born baby needs a transfusion; the doctor's blood is right; he himself gives it to the child.

... In a Christian community, a thinly clad child comes into the Jewish merchant's store. He sees her plight—it is twenty below zero—and takes her to a clerk. "Give her shoes and warm clothes," he says.

... "Aunt Sis" can't see or hear very well, but she can attend church and pray. She is there every Sunday and her well-filled purse helps the fight the young minister is making for the life of the congregation.

... The high school athlete, wounded by a bullet from a maniac and given a bare chance to live, is back home with his family. Back of his recovery lie the prayers of the entire community, the proceeds of a benefit basketball game, the blood transfusion given by a Catholic principal of schools . . .

Yes, I made a decision once. I have remade it again and again because I have met men and women in the drama of life who have showed that their Christianity strengthens them for service 'to one of the least of these.' They are not less but many times more Christian who meet life's problems in the market, the home, the classroom, the hospital, the roadway of life. Because of their Christianity—at work in lowly and exalted places—the words of the Sunday sermon have feet, eyes, hands, and directing minds.

God needs volunteers—to be his hands, feet, eyes, minds, for years to come.

—R. Don Ocheltree, in *Epworth Herald*. Copyright Stone and Pierce.

TO BE CHRISTIAN

Our God and King, we pray thee this day for courage:
Courage to be unpopular for the sake of truth and sincerity;
Courage to risk our lives in a cause that is greater than life;
Courage to declare our convictions at whatever cost to ourselves;
Courage to trust the truth, even when the battle seems to go against it;
Courage to be alone with thee in the right;
Courage to admit when we are wrong;
Courage to start anew when we have fallen;
Courage to do our best and leave the outcome in the hands of God;
Courage to walk with Christ along a lonely road;
Courage to be a Christian.

—Owen S. Geer. Reprinted from *Workshop*, Nov., 1946. Used by permission.

LITANY OF THE CREATORS

Since the first sunrise of primeval man, there has always been someone with the urge to capture nature. The man who made vivid the walls of his cave with red and yellow clays, was the beginning of a long line of artists.

For This Man, Whoever He May Have Been, We Thank Thee, Lord.

The tribesman who stretched dried skins and painted upon them records of the rising and the setting of the sun, and of the happiness and the sorrows of his tribes, was also a creator.

For This Man We Thank Thee, Lord.

Gioto, who dared to be different, who painted what he thought, raised the flag of true art higher than it had ever been before.

For This Pioneer We Thank Thee, Lord.

Fra Angelico, devout, gentle soul who sang quiet songs in gold and red, was never known to have painted the Child Jesus without kneeling before his canvas all the while he painted.

For This Gentle Soul We Thank Thee, Lord.

Michelangelo, giant wielder of color and colossal hewer of marble was an indomitable spirit in the hand of God. The work of his hands has struck men dumb.

The subtlety of his vision has lifted men to unparalleled heights.

The power of God within him has renewed the faith of men.

For This Mighty Spirit We Thank Thee, Lord.

Men today see the work of God's hands about them.

They who follow in their steps will perfect their work with even greater skill and keener insight into the beauties of God.

For These Artists Who Are, and Who Are Still to Come, We Thank Thee, Lord. Amen.

—Frank Grebe. From M. L. Adreasen: *Following the Master*. Fleming H. Revell Co.

I WOULD BE GREAT

O Lord,
I would be great—
But not in some spectacular way
For world acclaim.
Beyond my talents
Lie outstanding deeds, perhaps;
But, Lord, I would be great
In faithfulness to each small task
Thou givest me,
To do the best I can
With what I have
For Thy name's sake.
And if, some day, Thou sendest me
Some task that seems too big
For hands that only little deeds have done,
I know that what I cannot do,
Thou canst, through me, if I but will,
And in Thy strength
I'll do the thing that is too big for me.
Help me, O Lord, to stand approved
In faithfulness to every task.
Thus, in Thy sight
I will be great.

—Hattie B. McCracken.

STRONG

There is the last tree
On the last hill,
Learning how to be
Alone—and still;
Learning how to stand
Alone—and strong,
Above the soft land
And the land's wrong.
Learn, heart, to be
Strong and still,
Like the last tree
On the last hill.

—David Morton, "Example and Precept," in *Spell Against Time*, G. P. Putnam's Sons. Permission also of author.

PREPARING TO LEAVE INSTITUTE—OR ANY MOUNTAINTOP EXPERIENCE

Lord, wilt thou thrust me boldly and vigorously out into life.
Pull me away from my easy comfort and out into the hot struggles of mankind.
Send me into the arena where men strive to rid the world of war.

Lead me out to the field of honor where others ahead of me have thrown down the gauntlet to poverty and ignorance and fear.
Bring the shaping of political opinion and the casting of votes close home to my mind and hand.
Summon me with a voice I dare not disregard to the hard and unfinished tasks of my own life and heart.
String my will, not to my weak wishes, but to stern duty and my in-escapable destiny.
In the name of Him who, seeing the cross at the end of the road, nonetheless said, "We must needs go up to Jerusalem."

—P. R. Hayward: *Young People's Prayers*. Associated Press.

INFLUENCE

One day St. Francis of Assisi approached a young monk in the monastery saying, "Brother, let us go into the town and preach." So the two went walking along the way that led to the village. They strode down the busy streets, through the market place, and the residential district. Finally, they arrived again at the monastery. The young monk was bewildered; and turning to St. Francis, he asked, "But, Father, when shall we begin to preach?" The aged and gentle St. Francis looked at the young monk and answered, "My son, we have been preaching. As we walked along through the town every word and act of ours was noted by our neighbors. Thus we have preached a morning sermon."

HOW SHALL WE FACE THE EVERYDAY TESTS AHEAD?

With Faith—the inner spirit with which we win moral victories over chaos, unrest, and evil.
With Belief—a belief in God, his creation and the life everlasting.
With Prayer—as regularly as night follows day.
With Conscience—the counterpoise between right and wrong.
With Courage—the indomitable quality that keeps us going forward.
With Honesty—because it is an obligation within ourselves.
With Content of the simple things—so that we may defeat selfishness and personal concerns from undermining the high plan of His will.
With Love for one another—the new philosophy of life.
With Christian living—that which we can attain only through thinking and doing what is in accord with Christ's teachings.
With trust in this credo—for it is God's will.

—Will Downer, in *Epworth Herald*. Copyright Stone and Pierce.

COVENANT—

Send me anywhere, only go with me.
Place any burden upon me, only sustain me.
Break any tie except that which binds me
to thyself and thy service.

—Kagawa.

CHRIST OF THE CAMPFIRE

By campfire, circling throngs of students stand,
The choicest youths and maidens of the land.
An Institute has reached its farewell night:
The words of Christ, "I am the dark world's Light,"
Leap to them from the crackling and the roar,
As flying flames, fresh-kindled, skyward soar,
And countless sparks salute remotest star.
Sublime translation flashes, thus, afar:—
"I am the World's Campfire!"

"I am the Bread of Life, I am the Door;
"The shepherd of the sheep, what can I more?
"The Vine I am, the Truth, the Life, the Way."
Thus Christ employed the language of his day.
In the symbol of the burning bush, God spake:
On mountain-top His voice did men awake,
Today in humble reverence, be it said
Christ speaks in camp-light blazing overhead:—
"I am the World's Campfire!"

Subdued, each glowing ember downward rolls,
Each gleaming fire-brand crumbles into coals:
In letters fashioned in the fiery glow
In golden type slow shifting to and fro,
These youths and maidens read a challenge fair,
Life's great adventure they must do and dare:—
"God into all the world, redeem the race!
"Mankind shall find salvation in My face:—
"I am the World's Campfire!"

—Joseph Dalton, Detroit Conference Camp Paper.

CALL TO ADVENTURE

Who knows what call the voice of Jesus brings
To youth who look clear-eyed into the heart of modern life?
He needs young hearts, young minds, young hands,
To fashion out the world that is to be.
Who hears?

—John Irwin.

YOUTH MAKES ANSWER—

Something calls us onward, upward;
Mighty Maker, is it Thou?
Is Thy strength within us rising
Like the life within the bough?
Take our brimming strength and use it,

Let our minds be nimble, free—
Keep our spirits ever reaching
Upward, God of Truth, to Thee!

—Doris Gill.

TALENTS AND DREAMS

Among your talents is a gracious dream,
To make come true, and let its constant gleam
Shine out in places dark and gaunt and drear,
In all the many days of every year.
A talent to be used, and not to send
Unused and empty, to untimely end—
Because you are afraid to try and work
Your dream of love—and never tire or shirk.
Go—sell your talent to a world in need!
Till from its want and superstition freed,
It shall become a place where dreams come true—
God's great good dream—made real because of you.

—F. R. Greer, St. Paul's Church (Rushville, Indiana) bulletin.

YOU ARE THE YOUTH

You are the youth of the world;
You are the bearers of the Light.
Into your hands each generation thrusts
the seemingly dead ashes of its failures,
Hoping that the eternal miracle of your
courage may breathe them into life.

Youth gives the world its prophets,
They were all young men
When the Dream smote them, made of
them living flames
To purge and quicken humanity.
Now at this dim-out hour the world awaits
your coming,
In shame it waits while one by one its
lights go out;
Yet still daring to dream of a better day to come.

One thing—and one alone can avail
To build the Beloved Community.
The spirit of a certain Man who lived long ago,
Who was lonely and misunderstood,
Who was dubbed a heretic and a dreamer,
Who relentlessly set his face toward a
way which led to death,
Because he loved his brother men.
In those three short years of his living and dying

He showed us how to save the world.
This is the challenge that comes to Christian youth today:
To love men as he loved them:
All men, black and white, clean or dirty, white collared or
begrimed with soot and sweat,
American or English or German or Japanese;
Love men until our very beings are part of them,
Until our own flesh writhes beneath their burden and
injustices,
Until we are molded and twisted like white metal upon
an anvil,
Until we ourselves, consumed by a living fire,
Become the torches that shall bring light to this darkened
world.

And now may the spirit of Him who is Light,
Guide us as we go forth upon our quest;
Cleanse us from all unworthy thoughts and moods and
impulses,
And kindle within us that divine fire which alone can
create light out of darkness. Amen.

—Dorothy Clark Wilson: *Candlelighting Service*. Walter H. Baker Company.

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